

N<sup>o</sup> 12

*Religious Gratitude explained, and Religious  
and Civil Liberty, Reformed Christianity,  
and Loyalty to the present Government,  
recommended.*

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IN TWO  
**SERMONS**  
PREACHED AT

*COCKER, (alias COCKLEY) New Chappel  
in LANCASHIRE;*

*THE ONE*

**APRIL 16, 1747.**

*Being the ANNIVERSARY of the De-  
feat of the REBELS at CULLODEN,  
the other the LORD's-DAY following.*

*WITH A LARGE*

**APPENDIX.**

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By JOSHUA DOBSON.

*Integrity and honesty of Mind cannot preserve themselves, where  
the violent Prejudices of Party and Faction have once got Pos-  
session.*      Dr. Hare's second Letter to a Tory Member.

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L O N D O N :

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W A T T S  
S E R M O N S  
ADVERTISMENT.

THE Author begs leave to advertise the Reader, whether Romanist or Reformed, that Authorities which are always necessary in History and Criticism, he apprehends to be proper in Controversy, to oppose to those who make an Argument of them; and in Morality they may serve the Purpose of a Protest, when at any Time Vice seems to have corrupted a Majority.



COLOSS. iii. 15.

— And be ye thankful.



HE Word Gratitude expresses a Disposition which hath universally supported its Character. All Mankind are to such a Degree pleased with it, that a generous Benefactor esteems it an agree-

able Return for the largest Benevolence; and when the Favours are least the Want of it appears so odious that Persons can neither justify it in their Friends, nor excuse it in themselves. How greatly soever the polite and well-educated Part of Mankind differ in other Matters from the Vulgar, their Resentments have a remarkable Resemblance in this, and many other Articles of a moral Denomination. This seems to be a plain, natural Indication, that the Capacities, Faculties and Impressions; that the Reason, Conscience and Affections the Human Mind received in its Formation, are

much the same in every Man, in relation to those Duties that most frequently occur in Practice. These Speculations well managed, would richly furnish a long Discourse. And tho' the Reason of our present Meeting demands other Work, it cannot be improper to observe, that in all Times and Places, Gratitude to God hath obtained the same Approbation as Gratitude to Men. The Writings of the most distant Ages and Nations which have been transmitted to us, (an Atheist or two excepted) ascribing the Existence and Preservation of Mankind, and the happy Events attending them, to an invisible Power, which many of them called (a) *the Good Being*, and others (b) *the Greatest and Best Being*, are a sufficient Proof of it ; and the Temples, Altars and gratulatory Sacrifices ; the Praises, Hymns, and sacred Songs of *Patriarchs*, *Israelites*, and various Sects of *Pagans*, confirm the Argument by a Multitude of undoubted Facts. These Reflections make it apparent, that in their greatest Degeneracy, the inward Suffrage of Men's Minds, whatever their Practice was, hath been on the Side of Religion, and that Irreligion was never able to raise a Reputation, and give itself a good Report in the World.

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(a) To A G A T H O N. (b) *Deus Optimus Maximus.*

Many of the Heathen had, indeed, very imperfect and confused Ideas of the Deity and were much mistaken in the Manner of expressing their Devotion, which must needs be a great Impediment to true Piety: But the Charity we owe to our own Species should make us glad to hope, that under the greatest Disadvantages the Dispositions of some might be good, and if this can be supposed, all just Notions of the Divine Being will oblige us to conclude, that they must be accepted by him, who approves Persons according to their *internal Characters*, and not according to their *external Privileges*, or Performances. The being a *Greek, or a Jew, circumcised or uncircumcised*, the being a *Barbarian or Scythian, Slave or Freeman*, can be no Obstruction to any Man's Interest in the Divine Favour. The Servants who receive only *one Talent* shall be condemn'd for no other Reason, but because they are *wicked and slothful*, (a) and make no Improvement of their Trust. Diligence and Fidelity in the Use of a small Stock will find Acceptance in the final Judgment; and every Man's Sincerity in the Practice of Piety and Virtue be certain, in one Degree or other, of a Recompence. For with God there is no Respect of Persons.

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(a) Matt. xxv. 26.

sons. This, which is congruous to our natural Apprehensions of a righteous Governor or Judge, is confirm'd by Divine Authority and the Son of God hath given us repeated Assurance of it, in that *best Edition* of Religion he hath published in our World. (a)

Tho' this is asserted upon the double Evidence of Reason and Revelation, it is as evident, that God abounds in his Benevolence to some of his Creatures more than others: Not only Beings of a different, but of the same Species are daily Instances of it. And, it is also implied in the Apostle Paul's Address to the Profelytes at *Colosse*. A little before the Text he calls them *the Elect of God, holy and beloved*; which Terms in the Language both of the New and Old Testament, denote the great external Advantages which some Persons or Nations possess above others: And Improvement in Proportion being reasonably expected, the *Colossian* Christians are exhorted to manifest such a Temper and Conduct as was requisite to the acting worthy of their *Vocation*. For this Purpose *Mercifulness, Kindness, Humility, Meekness, Long-suffering, Forbearance and Forgiveness, after the Example*

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(a) *Acta x. 34, 35. Rom. ii. 11, &c. Eph. vi. 9. Col. iii. 25. Gal. ii. 6. 2 Cor. viii. 12. Luke xxi. 3.*

ample of Christ, are particularly specified in the Exhortation, and with a special Emphasis they are directed to possess their *Minds of Charity, or Love*; which effectually prompting to relative and social Duty, and largely promoting relative and social Felicity, is the Bond of Perfection.

v. 12, 13, 14. In the 15 v. one single Branch of Benevolence, whose Prosperity greatly improves the Root from which it grows, is recommended to their Care and Cultivation. They must acquire a Habit of Peaceableness, and make it strong enough (a) to preside, arbitrate and exercise Authority over every opposing Passion and Principle of Action. This is urged by two Arguments. It is stiled the *Peace of God*, or of (b) *Christ*, insinuating the Excellence of his Example, the Wisdom, Righteousness and Goodness of his Legislation, and the Value of his Benediction. It is added, that they were called to it in one Body; intimating how much it would contribute to their Honour and Happiness as Members of the Christian Church, and how much they were obliged to it as Professors of the Christian Religion. Being thus led to the

Text.

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(a) So much the original Word denotes.

(b) This is the Reading in *Clem. Alex.* and others of the Fathers, and in some antient Copies and Versions.

**Text, and be ye thankful** (by a longer Introduction than I intended) it shall immediately be discoursed upon in a Method which the Subject and the Reason of our assembling this Morning unite in prescribing.

**I. The Duty commanded shall be explained.**

**II. The Cause for Thankfulness arising from the Suppression of the late Rebellion shall be represented.**

**III. A few Instructions shall be collected for your present and future Direction.**

The Duty shall first be explained in such a Manner as may assist you in considering what Gratitude to God in a just Extent requires.

In this Case, as in abundance more, Care must be taken that the Foundation be well laid. You must affect your Hearts with a lively Apprehension of your constant and universal Dependence upon the Deity. You must consider God as the Parent and Source of all Good, and see yourselves indebted to him for Being and Life, for Bodies and Spirits, for corporeal Members and Senses, and for Intellectual and

Moral Faculties, for Food and Raiment, and for Relatives and Friends, for Health and Strength, and for Knowledge and Wisdom, for Peace and Liberty, and for Religion and Happiness, for the Advantages of Society and the Blessings of good Government, and for every Thing else you possess, or can reasonably desire or hope for, *pertaining to Life or Godliness*, in any Capacity or State, in the present, or a future World. The Sense of such an intire and perpetual Dependance upon God must be warmly imprest upon your Minds. *This is a most fundamental Article.* The whole of practical Religion is built upon it, as well as the Part under Consideration. You should not therefore be content with such a Faith as is only the Effect of Education. You ought to convince yourselves by such Reflections as may denominate your Assent rational, and make it as much as possible *your own Act.*

As subervient to the best Purposes in the Conduct of a Religious Life, you must also endeavour to obtain a full and clear Apprehension of the Greatnes of your Engagements to the Divine Benevolence and Grace. Present Favours must be observed, past recollected, both estimated, and your own Unworthiness and Demerit considered.

The more frequently, exactly and seriously, this is done, the more happily many good Intentions will succeed. This Preparatory Work being performed, an actual and verbal Acknowledgement of God's Bounty and Mercy will be made with singular Advantages. By a due Observance of the preceding Directions, Men's Books and Thoughts, Tongues and Hearts, Expressions and Affections might be taught an equal Pace, and kept in Company so agreeably, that it would be a thousand Pities, they should not always go together. Their Union is lovely and pleasant, and when *they are not divided* most desirable Concomitants and Consequences may very justly be expected. The Reason and Fervour, the Labour and Pleasure, the Time and Profit, and the whole Manner and Propriety of Men's Devotions might be best proportioned, and God's most favourable Acceptance infallibly secured.

But, lest a good Mood, lest the transient Delights of a superficial Religion, or *Form of Godliness*, should deceive you, it is proper you should be reminded, that "A sincere Gratitude to God always produces a large Variety of very good Effects." The Rules by which it operates shall be laid before you, and the Enlargement and

Application trusted to your own Meditations. Only I beg you would always remember that, one customary Neglect in Practice, plainly speaks a Defect in Principle. Love the God from whose essential Goodness you are supplied with Matter for Thanksgiving, and Motives to the Performance of the Duty, and supplied very plentifully; and fear him as an ingenuous Child, fears a prudent and kind Parent; or a good Subject a wise and just Prince: Maintain in your Minds honourable Ideas of him, whatever Events you meet with, and in Patience possess your Souls, under every Affliction, from a strong and steady Persuasion, that *all Things shall co-operate for Good to those who love God.* Think upon his Perfections with Pleasure, and rejoice that so infinitely wise and good a Being is immutably and eternally blessed, and yourselves and all your Affairs placed under his Authority and Management. Submit yourselves cordially and cheerfully to his moral Government, and observe all his Statutes and Ordinances and do them, being well assured that your Prudence would advise an universal Obedience, if you understood your own Interests as well as he who made you. — Represent him in an amiable Character to others. — *Bless his Name and sing Praises to him* — *sing ye Praises with Understanding* —

Endeavour to advance his Cause and Interest amongst Mankind, which can never be other than the Cause and Interest of Truth and Love, Righteousness and Peace ; and whatsoever ye do, do all to the Glory of God. Imitate his Benevolence, Mercy, Justice, Equity, Veracity, and every other Instance of his *Goodness*, which stands at the Head of the Universe, a perfect and glorious Example to Men, Angels and every intelligent Being. Improve your Experience of his former Care and Favour to the disburdening your Minds of all *anxious Solicitude*, and the confirming your Reliance upon him for every *necessary* future Blessing. And at the Time you give him *Thanks* for the *Mercies you have received*, you may take Encouragement to pray with a humble Fervency *for those you want*. *If these Things be in you and abound*, you may regard them as proper Evidences of Religious Gratitude. Under that Notion they are committed to your Consideration, and when you apply to the Work, *may the Grace of our Lord Jesus Christ be with your Spirits. Amen.*

Another Part of the Discourse now claims your Attention, in which

II. The Cause for Thankfulness resulting from the Suppression of the late Rebellion  
this

this Day twelve Months is to be represented. This is necessary to our comporting with the Design of this Day's Solemnity ; and tho' the Account may not be *compleat*, it must be *a Crime* if it be not faithful, to the best of my Knowledge.

By the Defeat of the Northern Rebels &c. we, and our Children, our Families and Country ; we and three Kingdoms, *England*, *Scotland*, and *Ireland*, with many large Colonies in the *East* and *West-Indies* ; we, and all the Protestant and even many Popish Countries, are delivered from Evils most reasonably to be feared, and left possest of Goods as justly to be esteem'd. — But the Time confines the Representation to our native Nation, and to the Calamities we in *Great-Britain* are saved from, and the Blessings we still enjoy, in Consequence of the Conquest of the Rebels at *Culloden*.

Under the first Article, both the grievous Nature of the Calamities we are freed from, and the Aggravation arising from the Weakness of the Reasons commonly assigned for exposing us to them, shall be brought to View and referr'd to your Consideration. The Calamities, bear a most terrible Aspect. To have the Seat of War amongst them must be very affecting and dreadful

to any People. It directly subjects them to those two great Instruments of Destruction *Fire and Sword*, from which no Man's Person or Possessions, can be sure of being long safe. In a Day, they often bereave Thousands and ten Thousands of the most endeared and useful Relatives ; making Wives Widows, and Children Orphans ; and to the prodigious Prejudice of Posterity, laying waste the most fruitful and pleasant Countries, and spreading Desolation over the most stately and beautiful Edifices, over the most opulent and populous Towns and Cities. And when the *Carnage, Ravage and Ruin* are once begun, no Human Power can fix, or Sagacity predict, their Bounds, and say, *hitherto shall ye go and no further*. This Destruction and Misery being common to all Hostilities between Nation and Nation, nothing can vindicate the Aggressors from the severest Censures, but the Recovery of the most evident and important publick Rights.

How dismal soever some may think the short Prospect already presented, a far more affecting one immediately follows. When Opposite Interests and Passions ; when Avarice, Ambition and Revenge, have broken a Kingdom into Factions, and spirited up Subjects of the same Government, Natives of

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the same Neighbourhood, and Branches of the same Family, to butcher and massacre one another, this cannot but be allow'd to be a much greater Calamity. When a Man's Enemies are those of his own *People, House and Kindred*, the strong Benevolence towards Countrymen, Acquaintance and Relations, which the God of Nature inspires, is quenched, and innumerable good Effects of its daily Production entirely lost. Nor is that the worst Consequence of such an unhappy State of Things. *The abating of Charity and the abounding of Iniquity are generally reciprocal. Love no sooner waxes cold, than Discontent and Impatience, Debate and Strife, Hatred and Malice, ordinarily, take Place, and according to their diabolical Nature are prolifick of other Vices and other Miseries, and active in propagating them.* Amongst Neighbours, Friends and Relations, large Indulgencies and Favours are expected; in the Ruptures of a Civil War none are granted; but when Power and Opportunity permit, Injuries are inflicted; this entirely estranges them from each other, exasperates them against each other, provokes a mutual Collision of the fiercest Passions, and in the last Progress *kindles a Wrath* not to be appeased but by a Deluge of Blood. Thus by Degrees Persons of the same Kingdom, Town, City, Vicinity, Affinity

Affinity and Blood, come to be professedly employed in plundering and impoverishing their dear native Soil, and sheathing their Swords in each others Bowels ; and not only make it their Business but Study. Such a Scene the unnatural Enmities of intestine Hostilities always exhibit. — — A tragical and shocking Spectacle truly. How aggravated then must be those publick Vices which form Schemes and Conspiracies to raise and carry on a War against any Government; without strong and apparent Reason ? And yet the late domestick War, with which *Great-Britain* was for a considerable Time infested, was more than ordinary dangerous and vicious. Some *peculiarly* unhappy Circumstances made it so. When the Rebellion begun, we had been several Years engaged in a common Defence of ourselves, the Rights of our Allies, and the Liberties of *Europe*. This War, commenced with no other Intentions, had for a long Time been very expensive of Blood and Treasure, and so far as we were interested the two principal Adversaries were *France* and *Spain*. The one not only a large, but a rich and populous Kingdom ; the Inhabitants ingenious in Arts and Arms, but generally avowed Enemies of the *Reformation*, and so envious of our Commerce that they would spare nothing to make themselves Masters of it. The other hath often

often without Cause, made very audacious Attacks upon us. And to consider them together, many of the Kings and Subjects of both have, for several Centuries, been infamous for Perfidy, Persecution, and other national Transgressions. Their late Cruelties, Encroachments upon their Neighbours, and other lawless and arbitrary Attempts shew'd them to be as bad as ever ; and their Union encreasing their Strength, they appeared mighty formidable. A few Years since they were like enough to be an Over-match for us. The Opposition was managed with very uncertain Success, and our Hands were quite full of the Work, at the Juncture when our Home-bred Troubles begun. Upon the bare mention of it, you will be apprized how much this must be our Infelicity. And you can scarce have forgot how our uneasy Apprehensions were improv'd by the Character of the first Rebels. Many of them were *a strong, hardy, daring, desperate People, inured to bear Arms, accustomed to Fatigue, and from Children exercis'd in Rapine and Plunder, without the least Regard to the Rights of their Neighbours.* The Bulk of them, the poorest, the most ignorant, and the most abject Slaves ; and their Chiefs the most absolute Lords in Europe. All these were material Qualifications for the Task appointed them, the destroying of Liberty

*ty and distressing of Trade, the deposing of Kings and the enthroning of Tyrants.* And that an Undertaking so extremely propitious to our Adversaries abroad, might not fail of Success, they had promised to second it with Money, Arms, and many Thousand Men ; all which you may be sure would have been punctually perform'd, had not our Men of War (called off from guarding our Merchandise) prevented it.

But the worst is reserv'd till last. A Set of Men on this Side the *Tweed*, formed as powerful a Faction as they were able, to render the Rebellion effectual ; and in a Multitude of Instances behaved as if they were perfectly sollicitous how we might be subdued to our old and inveterate Enemies at our own Expence. From them the Dangers have arose which most imminently threatened us. (a) A Variety of Causes, have, no doubt, contributed to the infecting us with this monstrous Madness. In some it is perhaps to be imputed to Levity, Wantonness, and the Want of sober Reflection ; in others to Poverty, or personal and family Distress. In some it may be at-

tributed

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(a) ————— *Pudet hæc opprobria nobis,*  
*Et dici potuisse et non potuisse refelli.* — *Ovid. Metam.*  
*Hinc illæ Lachrymæ* ————— — *Hor. Epist.*

tributed to Pride, Ambition and Revenge; in others to Avarice and the Loss or Want of Preterment under one Prince, and the Hope of securing it under another. In some it is plainly chargeable upon Ignorance and Brutality, in others upon Biggotry and Prejudice, in favour of a few absurd and mischievous Opinions, religious or political; and others may have been misled by their own Misapprehension of the Designs and Reasons of the publick Administration, or too warmly resenting Errors the wifest and best Courts and Councils may commit. These very different Principles and Passions, amongst the different Ranks and Orders of Men in *South Britain*, the immediate, or mediate Influence of our Enemies beyond the Seas, hath encouraged, invigorated and made subservient to their own self-interested Views. This was a Master-piece in their Policy. - Being embarrass'd by the Election of an Emperor, the taking of *Cape Breton* and other disagreeable Incidents, they seem to have trusted to this as their *dernier Resort*. But the *Finesse* hath failed them. Could any People upon Earth, on a parralel Occasion, therefore, say less, than that *God hath disappointed the Devices of the Crafty, so that their Hand cannot perform their Enterprize?* Can it be any Misapplication of Scripture to say, *Our Soul is escaped as a*

*Bird out of the Snare of the Fowler, the Snare is broken and we are escaped? Or will it be any Presumption if we add, Our Help is in the Name of the Lord, who made Heaven and Earth?*

That you may be yet more sensible, what great Cause we have for Gratitude, please further to consider, that if for our Sins, *the most High, who ruleth in the Kingdoms of Men, and giving them to whomsoever he will, sometimes setteth up over them the basest of Men*, had suffered the late Rebellion to prosper, and the Pretender had possess himself of the Crown of these Realms, the Independency and Authority we enjoy, in a National Capacity of judging and regulating our own Affairs, must have been wholly lost, and our Crown must have ceased to have been Imperial, and we brought into Subjection to *Foreign Powers*, the more and the worse. We must of course have been reduced to our old Bondage to his Holiness, and received our Religion *from Rome and Roman Popes and Councils.*

That spiritual Jurisdiction, attended with prodigious temporal Detriment, (a) would have been inevitable. And it is greatly to be suspected, that we could as little have avoided

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(a) See Appendix Art. 1.

voided being in a short Time made a Province of *France*, or at least Tributary to *his Most Christian Majesty, the eldest Son of the Church*. This might have been insisted upon, as nothing but just, in order to the discharging Obligations of near sixty Years Date, and daily encreasing ever since.

(a) Thus Popery and arbitrary Power, Popery supported by Persecution, and it is possible armed with an Inquisition, must in a few Years have overspread all these Kingdoms ; and Poverty, which many fear as the greatest Evil, must have accompanied them. For, *Foreigners*, the *French* especially, must have been Sharers in our Commerce, and we have stood at their Courtesy for the Means of securing that Part we enjoyed. At the same Time a large national

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(a) If any Persons doubt of this, they may recollect King James's dying Advice to his Son, " Never to quit his Religion, and always to look upon the King of *France* as his Father." They may also consider the Import of the *French* King's Address when he put a Sword into his Hand and sent him to invade us. " Remember, says he, " if you prove successful it was a *French* Sword." To which he replied, that " if it was his good Fortune to get Possession of the Throne of his Ancestors, he would not content himself with returning him Thanks by Letters and Ambassadors, but would shew his Gratitude by his Actions." Thus, (says Dr. *Hare*, late Bishop of *Chichester*,) was the Sword of *France*, in the Hands of the Pretender, to have reaped the Conquest of *England* — and with the Misery of Slavery, we were to have had the Ignominy of being Slaves at second Hand.

Dr. *HARE*'s Works, Vol. 3. p. 210.

national Debt contracted in the three preceding Reigns, upon no other Account, but to have us from all this Infelicity, must have been cancelled and lost for ever to the Proprietors, who are chiefly some of our best Subjects; and all who opposed these fatal Measures must have hazarded both Life and Fortune: It might have been very difficult to save either.

I verily believe several Well-wishers to the Rebellion, and some who were actually engaged in it, may be surprized that any Imagination can be so *romantick and wild*, as to suggest, that such terrible Consequences must have been the Issue of their Enterprise, if it had succeeded. But it might very much lessen the Wonder if they would please to consider, that neither they, nor their dear Prince *Charles*, nor their natural Sovereign, King *James* the third, as they are pleased to call them, were ever any Thing like Masters of the Scheme they have been pursuing. The Pope, the King of *Spain*, and especially the King of *France* must always have possessed the supreme Command and Direction of them and all their Affairs. If Ingenuity and Gratitude for great Favours, and long continued, had not granted it, a present and future Dependence must necessarily infer it. All the

Ideas they can have of any Means that might be interposed to hinder it, being meer Fancies and Reveries and no better. And how unhappy it must have been for the Religion, Trade, and landed Interest of *Great-Britain and Ireland*, to have laid at the Mercy of *Rome*, and *France*, and *Spain*, being too obvious to need any further Explication, we proceed to take Notice of the Aggravations of our Calamity, arising from the Weakness of the Reasons generally assigned for the late Rebellion. This may not be so well understood, by many, as not to require a distinct Consideration.

The Arguments usually alledged, have been artfully formed and applied. They have been addressed to the popular Prejudices, to the Interests, and to the Moral Sentiments of Mankind; three Things which in a great Measure command the whole Species. They require therefore a few Remarks. The Address to popular Prejudices hath told us, " That a new Revolution would put a Period to all our different Sects, and promote Uniformity in Religion." 'Tis readily granted, that it is not a probable, it is a *certain* Consequence. But then, pray please to consider, that all this specious Uniformity could ne-

ver have been any other than such as may be seen in *Italy*, and other Popish Countries, which consists in an Agreement in the *External Forms of Worship and Church Government*, and the Means of aggrandizing and enriching the Holy See and its Adherents; and this caused by such *wholesome Severities*, as are no Way proper to make a real Convert of one Man, but may have murdered, or made Hypocrites, of Millions. Upon other Heads there is as great a Diversity of Opinions amongst the Romanists, as the Reformed, and all their clamourous Boasts of *Unity*, and a *Center of Unity*, are great swelling *Words of Vanity*, (a) and *Words whereby they lie in Wait to deceive*. They also make a *Cloak of Maliciousness* of these Pretences, and endeavour to cover with it, their Arbitrary Impositions and Persecutions.

It is further observable, as more directly to the Purpose, that Difference in Sentiment may very frequently be unavoidable.

God,

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(a) Dr. *Willet* exposes 100 Contradictions in the Popish Cannons. See the 4th Pillar of Papistry. Bp. *Hall*, in his *Peace of Rome*, produces 300 Differences in Opinion amongst the *Romanists* from *Bellarmino* and *Navarr*; and for this Reason faith, " Their Peace is less than ours, their " Dissentions more, by their own Confession." A serious Dissent from Popery. p. 649. Edit. 1628. See the Appendix. Art. 8.

God, who knows our Frame, Genius, Capacity, Instruction, Conversation, Reading, and the *Power of Prepossessions deriving from Education and Custom*, may see it to be so. And it may be as innocent as inevitable. Tho' two contending Parties cannot both be in the Right, it being impossible each Part of a Contradiction should be true, yet the Errors may be of such a Nature as to be very tolerable, when they meet with a moderate Measure of true Christian Humility and Charity; which are worth more than all refined Speculations and controverted Modes of Worship, in the World. And if Persons imbibe erroneous Opinions, of unhappy Consequence to themselves, should not this rather make them Objects of Compassion than Cruelty? (a)

The Address to the Interests of Mankind, hath said a great deal about " Taxes and " Impositions, and wrong Application of " the public Money." This has been a daily Complaint against the present Government, and the Grievance hath been repeated in all Companies. *Gentlemen, Tradesmen,*  
 D *Husbandmen,*

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(a) *Philalethus* and *Philanthropus* perceive neither Injury nor Uneasiness from *Timoteus*, *Theophilus* and *Theodorus*, having a something larger Creed, than they using a few more Ceremonies in the Divine Service, and being placed under a different Form of ecclesiastical Government.

*Husbandmen, and Day-labourers, have had many a long Lecture upon the trite Topics of Corruption, Oppression and plundering the Nation.* A brief Answer, if attended to, may help to silence all this Clamour. These *Haranguers, Murmurers, and Complainers*, and their Predecessors of the same Principles and Character, and their Partizans in *Italy, France and Spain*, have made an immense Expence of Treasure absolutely necessary to secure our many invaluable Privileges as a free, Protestant, trading People, and prevent their destructive Schemes. This is the Truth, and nothing but Truth; and it was fit it should be told the inferior Part of our Fellow-Countrymen. It may remind them of an old Observation, that those frequently are the most censorious of others who are most criminal themselves; which may assist them in making some very useful Discoveries. It may shew them the greatest Force of some Arguments lies in the Effrontery that attends them, and that all the Public-spiritedness and Patriotism some Persons pretend to, is nothing better than an artful Censure of what is disagreeable to their own private Views.

The Address to Moral Sentiments hath all along said, “ That the Insurrection was “ falsely called a Rebellion. The Design “ was honourable, to do Justice to the first “ Branch

“ Branch of the Royal Family of the *Stuarts*, and restore a Prince in Exile and “ his Posterity to their Right.” To this it might be answered, that the old *Chevalier’s* Right was always a very obscure one, when the Suspicion of an Imposition generally prevailing ought, from the first, to have made it as apparent as ever was usual in Cases of that Kind. This is only what Prudence and Honesty would direct in any common Concern in Life. It must also be remembered, that the Hereditary, Inde- feasible and *Jure-Divino* Right has several Times been violated in *Scotland*. Two or three Instances shall be given you. *Durus* the eleventh King from *Fergus*, being an unjust and cruel Prince, the Body of the People were resolved to free themselves from so wicked a Governor, and gathering an Army against him, he was killed in Battle by his own Subjects *Euenus* III. the sixteenth King being arbitrary and tyrannical, the Nobility conspired to take up Arms against him. In the Engagement his Soldiers deserted him, and being seized he was condemned to perpetual Imprisonment. *Dardanus*, the twentieth King, was so vicious as to provoke a general Combination of the People against him. The Forces they raised were commanded by *Colredus*, alias *Galdus*, one of his near Relations. This gave him

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such an Apprehension of Danger as caused him to abscond. And when he was found, he was hindred from being his own Executioner, that the Infamy of his Death might be as public as the Iniquity of his Reign. *Ethus*, the seventy-second King, for bad Conduct was compell'd to abjure the Government in the second Year of his Reign. *Robert* the second, prevailed with the Parliament at *Scone*, to pass by two Sons and a Daughter by *Euphemia* his Queen, and to advance the illegitimate Issue of *Anne*, *Daughter of Sir Adam More*, to the Throne according to the Order of their Age; which *Buchanan* says, was in future Times almost the Ruin of the Family. (a) The Crown of *England* hath also been possessed by thirteen Kings who *have wanted* the Hereditary Title (b), between the Conquest and King *Henry VIII.* which Period includes not five Centuries and a Half.

But that which might be principally insisted upon is this, that the Address to moral Sentiments, is founded upon a Mistake of the Nature of our Constitution. Under all free Governments, of which ours is one, and in all Nations upon Earth where the

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(a) *Buchanan Hist. Scotiæ*, in Reg. *Durfti, Eveni, Dar-dam, Ethi, Rob.* 2d. (b) *Higden's Vindication of his View of the English Constitution.* p. 155, &c.

true Ends of Government are understood, attended to, and pursued, the Imperial, or Regal Power is Authority *in Trust*, to be manag'd for the Good of the Community, (a) and cannot be exerted to its Ruin. An Attempt of that Nature before the Revolution, justified that *glorious Resistance* then made, to which our present Liberty and happy Government is owing.

And if this was not allowed, the most oppressive and iniquitous Tyrants might rule Mankind with a Rod of Iron, and when the *Fathers had chastised them with Whips*; the *Sons might chastise them with Scorpions*; without the least human Probability, or Prospect of Relief for ever. I proceed to

The second Reason, why we should be thankful to God for the Suppression of the late Rebellion.

We are left possessed of a great many most valuable Blessings. Our Civil Constitution is the best upon Earth. The Powers and Privileges of our Parliaments denominate us a *Free People*. In these large Assemblies of the greatest Men in the Nation, every Thing pertaining to the Publick Welfare is openly debated, and by a Majority determined.

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(a) See the *Appendix Article 2.*

mined. By the same Authority, and exactly in the same Method, those Laws are enacted which secure the Life, Peace, Character and Property of all the Members of the Community. Because many future Contingencies come not within the Compass of the most extensive human Knowledge, the **Chancery of England** is erected, for directing the Operation of the Statutes and, in some Cases, tempering their Rigour. And if any are dissatisfied with the Lord Chancellor's Decrees, or Orders, they may appeal to the **House of Lords**, which constitutes the Supreme Court of Judicature, and whose Determinations are decisive. This and several other Powers and Dignities, are enjoyed by our Nobility, as Characters of the Merit of their Persons, or their Progenitors.

The inferior Part of the Legislature are the Representatives of the People. They depend upon popular Election, and all the Exigences of the State are considered and calculated by them, and the Means of supplying them; and when the Taxes and Duties are fixed the *Ministers of the Sovereign* are accountable for the Application.

Every Criminal, or Person suspected, not only a *Duke*, or an *Earl*, but the meanest *Peasant*, hath a Right to be tried by his Peers,

Peers (a), and by them is acquitted, or condemned, or remitted to Royal Mercy.

The King, tho' mentioned last, is first in Dignity. He stands at the Head of the Realm, possessing all Power requisite to the most expeditious Dispatch of Business, without being able to hurt his Subjects but by some Fault of *their own*. God grant, that his Majesty King *George* the second, and after him, his Royal Progney throughout all Generations, may, as Sovereigns of *Free Britons*, enjoy a Glory incomparably greater than *Alexander*, or *Cæsar*, or any absolute Eastern Monarch ever could do. The Limits of a Sermon will not permit a full Account of the Excellencies of our present happy Constitution, nor can I pretend to place them in the Light they deserve. But these Advantages, which immediately offered to the first Consideration of the Subject, could not well be omitted upon this Occasion. The publick Affections of our very antient Ancestors put us under this Form of Government, as most conducing to the greatest general Good (b); the constant Care and Vigilance of our nearer Ancestors thought it worth maintaining, tho' sometimes it could not be preserved without the greatest

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(a) *Per Pares*, by his Equals. (b) Appendix Art. 3.

greatest personal Peril and Loss. We by the most gracious Favour of Providence are the happy People who still enjoy it, and with the utmost Alacrity and Gratitude should acknowledge, that we have all the Cause we can reasonably desire, to hope for its Continuance under the Reign of our present *Gracious Sovereign*, the illustrious *Prince and Princess of Wales*, and their Royal Posterity.

Our Industry being thus encouraged, our *Commerce* flourishes, and as Opportunity offers we may expect its Increase. The most hearty and constant Regards of our Parliament favour it, and the Prince upon the Throne, from a true paternal Affection to his People, will vigorously concur, with all proper Endeavours, to defend it against every Competitor.

Our best Privileges remain to be considered. Our *Religion* is our greatest Glory and Blessing. And the Benevolence of Heaven is in nothing so manifest and remarkable as in supporting and promoting the Cause of Protestantism in *Great-Britain*, and not suffering any *Weapon formed against it to prosper*. A considerable Number of our pious Forefathers, about two Hundred Years since, heartily united in the great and difficult Work of refining Christianity from *Romish Adulterations*, and in a good

good Measure brought it to its original Purity. At the Time they made the Attempt, *Es-*  
*spenceus, Erasmus, Cassander, Ludo-Vives,*  
 and several others, of great Esteem for Religion and Learning, thought Abundance of Things wanted reforming amongst the *Ro-*  
*manists*, and wanted it very much. Almost a Century sooner, even in *Italy*, *Laurentius Valla, Pogge Braciolin, or Florentin, &c.* who were employed with great Industry and Success in the Restoring of Language and Literature, would have been glad to have seen a Restoration of Religion (a). And tho' they, (continuing in the corrupt Communion of the Church of *Rome*), might not entirely approve the Instruments, Manner and Measure of our Reformation, and tho' we ourselves may not pretend to defend every Thing that was done towards effecting it, that should be no Obstruction to our Gratitude for the very valuable Effects of it that extend to the present Age. So many of the Advantages shall be enumerated, with as much Brevity as can well be used, as may fully shew that we have great Reason for Thankfulness upon a religious Account. That we may, both more easily and strongly, be convinced of our Obliga-

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(a) Before them, *Nic. d' Clemançay, John Grefon, cum multis aliis, complain'd heavily.*

gations, a few Branches of *Reformed*, and *Romish* Christianity shall be placed in Opposition, and where the *Antithesis* is not expressed, it shall be so plainly implied as readily to be apprehended.

The Persons who, in our publick Assemblies, pray and give Thanks for us, who assist us in confessing our Sins, and praising and adoring God's infinite and eternal Perfections, and who conduct all the Parts of our Christian Devotion, use a Language understood by the whole Congregation, that the *unlearned may be edified, and say Amen*; and say it, without Danger of being imposed upon in any Thing they suppose to be an Act of Worship. You may perhaps think the Charge of a Crime is here insinuated too base to be practised. It is therefore proper to assure you that it hath been practised by a Prelate of the highest Order. When *Cardinal Caraffa*, travelling through *Paris*, pretended to bless the People, the Citizens came about him with a good Appearance of Piety, but all that his Insolence said, was, *Si Populus vult decipi, decipiatur*. *If the People will be deceived, let them be deceived* (a). In our Devotions no such Cheat can

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(a) *Thuanus*, (Ann. 1556) relates the Story thus: *Sæpius secreta Murmuratione hæc verba ingeminasse, Quando quidem Populus iste vult decipi, decipiatur.*

can be put upon the most ignorant amongst us. And our Work is as plain as our Words. The whole of our Religious Service is free from such a Multitude of symbolical and superstitious Ceremonies (a), as would deprave the Simplicity of Christian Ordinances, distract the Attention of the Mind, and bring Persons into Danger of resting in *bodily Exercise, which profiteth little.* We consider Christianity as a most *rational* as well as a most *merciful* Institution, which at the same Time it provides the best Remedies for our Ignorance, Impotence and Guilt, addresses us as intelligent and moral Agents. We therefore think we are obliged to *shew ourselves Men*, both in the Belief, Profession and Practice of its truly divine Philosophy, and in rejecting every Thing that is impertinent and trifling, mean and ludicrous, as unworthy of God; and the Original Dignity of our Nature; as neither tending to his Honour, nor our present Improvement and future Perfection. We are no more chargeable with Idolatry than Superstition, but rather *flee from it*, as the greater Evil of the wo. We worship the Creator and Sovereign of the Universe without any gross, sensible Representations which are apt to

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(a) See the Appendix Art. 4.

debase our Conceptions of the Deity (a) : And without imploring the Direction, Protection, Aid and Grace of inferior Beings (b), we make our Addresses to the Deity by the one Mediator he hath appointed, without employing the Intercession of such Beings as either never had Existence, except in *Roman Martyrologies*, Legends, and Forms of Devotion, or such as were very vicious Persons, or such, who, we cannot be sure, know any Thing of what we are doing (c). We not only preserve ourselves from Superstition and Idolatry, but avoid a great deal of obvious Danger of Deception, to which the Papists are exposed.

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(a) If what *Casaubon* says (treating of Antichrist and the Mass) be true, that much of the Papal Hierarchy and many of its Rites were formed upon the *Pomplian Institutions*, yet it is certain that *Numa* would appoint no Images, because they derogate from the Glory of the Divine Being. This, for a great Part of 200 Years, preserved the Worship of the antient Pagan, in some considerable Respects, preferable to that of the modern Christian *Romans*. *Dion. Halicar.* l. 2. *Plutarch in Vit. Numæ.*

(b) See the Appendix Art. 5. Sect. 2.

(c) In the *diurnale Rom. Par.* 1571. The Intercession of above 50 Angels and Saints is desired by Name, besides all Patriarchs, Prophets, Martyrs, Popes, Confessors, Doctors, Monks, Hermits, Priests, Levites, &c. — In one of their Psalters, the Intercession of above 220 is desired by Name, besides all Orders of Blessed Spirits, all Patriarchs, Prophets, Confessors, Martyrs, Virgins, Monks, &c. See *Reflections on Roman Devotions. Fere passim.*

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We entertain a very great Idea of *Mary*, the Mother of *Jesus*, consider her as *highly favoured of the Lord*, and can never doubt but *all Generations will call her blessed*, but place no *Dependence upon her* as ruling over Heaven and Earth, Purgatory and Hell, and able to save those the Son would condemn : (a) We never suppose she can command our Saviour by virtue of her Authority as a Mother (b). We apply no divine Titles to her ; we never pray to her for Forgiveness, rely upon her for any Blessing, temporal, spiritual, or eternal (c). We depend upon God alone for Mercy to pardon, and Grace to help in Time of Need, and repose no Confidence in the good *Intention* of a Bishop or Priest in the Execution of their Office, who thro' Spite or Pique may make all their *Ministrations invalid* (d). Nor dare we expect the Favour of God himself upon any other Terms than he hath appointed, and expressly declared in the *Scriptures*. For this Reason we trust to no Penances, Processions, Pilgrimages, Visiting of Churches, &c. nor any Papal Indulgencies, how plenary soever, for Safety from Misery, or the Enjoyment of Happiness, in any State of Being (e).

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(a) *Torvgood's Summary View.* (b) *Missale Rom. Paris.* 1634. (c) See Appendix Art. 5. Sect. 2. (d) Appendix Art. 6. (e) Appendix Art. 7.

We cannot trust to any Fund of Merit raised from the Supererogations of some of our Fellow-Mortals, and committed to the Stewardship and Disposal of others, but *search and try our Hearts and Ways, and prove every Man his own Work.* We are very far from imagining our Faculties to be commensurate to every Truth, but cannot believe any Thing that is absurd, or contrary to our Reason and Senses, and 'tis impossible we should. When an implicite Faith is insisted upon, under severe Pains and Penalties, we are jealous of an Imposition; think our Suspicions natural and reasonable; examine Things ourselves as impartially as we are able; give Assent and Consent according to the best Evidence we can obtain; and freely grant the Liberty we take. We should be glad of any Assistance for the encreasing our Knowledge, Virtue and Happiness, by whatever Hand administered, but can expect no great Advantage from *Oral Traditions*, convey'd through many Ages, by those who have made an Interest of imposing upon Mankind, and have done it in a Multitude of Instances, not only in factitious Relicks (a), Miracles (b), and Apparitions (c), but in supposititious

(a) *Cassandra Opera*, p. 973.

(b) *Technies of Idolatry*, p. 259.—*Walsingham*, Ap. 1218.

(c) *Tragical History of Jester*, published from publick Records, by a Person of Quality.

supposititious Books (a), and Expurgatory Indexes (b). Nor can we promise ourselves any better Service from the Creeds, Declarations, Decrees and Canons of Persons pretending to be infallible, who contradict one another about the Supremacy of the Pope, the Extent and Subject of their Infallibility (c), and in a great many other Articles (d), and sometimes oppose one another with intemperate Zeal and Passion (e).

Tho' these pretended Assurances fail us, the holy Scriptures afford us compleat Instruction; and we are unanimous in believing "that they "contain all things necessary to Salvation (f)." With

(a) *Coci Censura Scriptorum veterum.* Prefat. et Lib. *Comber's Roman Forgeries.* *James's Corruption of Scriptures, Councils, Fathers, &c.*

(b) *Stopford's Rome's Advancement.* Chap. 4.

(c) Appendix. Art. 8. Sect. 1. (d) Sect. 2. (e) Sect. 3.

(f) Articles of the Church of *England*, Art. 6. In Reference to this Article, we have very early Antiquity on our Side, a few Instances shall be given from some of the first Fathers. *Justin Martyr* fays, Christ hath promulgated an eternal and final Law, to which no Law, no Precept, no Injunction can be added. *Dial cum Trypb.* The Divine Scriptures posses a Sufficiency superior to every Thing besides. This was laid by *Athanasius*, and seems as a Reproof to such as depend for their Orthodoxy upon Synods and Councils, and general Assemblies. *Dial. de his quæ in Synod. Arimin. gesta sunt.* What the Scriptures are, we are; we are from them, from the Beginning. *Tertullian de Præscriptione.* c. 38. And before, c. 35. *John* the Apostle collected the Law and the Prophets, with the Evangelie and Apostolic Letters, and thence propounds the Faith to us. He whose Faith and Practice agrees with the Scriptures is a Christian. *Chrysost.* in *Acta Apost. Homil.* 33.

With one Consent we submit to these sacred Writings, as a perfect Rule of Faith and Practice, paying, as Christians, a supreme Regard to the Books of the New Testament (a). We believe their Doctrines, Precepts, Promises, Threatenings, establish'd by Divine Authority, upon the Evidence of two or three Witnesses, whose Concurrence is incontestible, namely, the Excellence of the Matter and the Attestation of Miracles and Prophecies, giving a particular Attention to the Prophecies of Jesus Christ and his Apostles (b). We receive the Scriptures whose Authority and Contents are so sacred and important upon the united Testimony of all Christian Churches, and not upon the single Testimony of the Church of *Rome*. This, with their being allow'd to be authentic by some of the most learned and artful Primitive Adversaries of Christianity: This, with the many antient Versions (c) and Manuscripts

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(a) The Gospel committed to Writing is the Ground and Pillar of Truth. *Irenæus adversus Hæres.* lib. 3. cap. 1. ad initium.

(b) And the Resurrection of Jesus, which was discoursed upon this Day in the Morning, it being Easter Sunday.

(c) *Chrysostom* refers to the *Syriac*, *Perſic*, *Ethiopic*, *Egyptian*, *Indian*, &c. Versions. *Hom. 2. in Joban.* *Theodore Bishop of Cyr in Syria*, not only represents the *Syriac* Version as of indubitably great Esteem in the first Age of Christianity, but in his *de curandis Græc. Affect. Serm. 5.* speaks of the *Roman*, *Egyptian*, *Perſic*, *Indian*, *Armenian*, *Sarmatian*, *Scythian*,

nucripts still extant, is a great Confirmation of the historical Proof, and the Agreement upon this Head, amongst various perpetual Controversies and Quarrels, is such as strengthens the Argument as much as the Nature of the Case will permit (a). The apparent good Character and Design of the Authors, their Divine Commission and the Promise of the Holy Spirit, as an *Advocate* in their Cause, makes it certain that what they wrote must be of a determinate Sense, and very intelligible in every Thing of greatest Consequence and Necessity: And where any Part is obscure, we observe the princi-

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*tbian, &c.* Translations. *Alsted* in his *Encyclopædia*, and *Cook* in his *Censura*, think that Treatise was not wrote by *Theodore*, because it is not inserted in *Nicephorus*'s Catalogue of his Works; but none have denied it to be a learned and very antient Book. *Socrates Scholasticus*, *H. E.* 1. 5. c. 27. and *Sozomen*, 1. 6. c. 37. tell us, that about the Middle of the 4th Century, *Ulphilas*, alias, *Gulphilas*, translated the New Testament, if not the whole Bible, into *Gotbic*.

(a) The great *French Ecclesiastical Historian* observes, that it was but *a small Number* of the Books of the New Testament whose Authority was ever questioned; that but *a few Churches* doubted of them, and that their Doubts lasted but a short Time. *Dissert. Prelim.* 1. 2. c. 1.

A great Critic of the same Nation says, that the *Regard* that hath been always had to the Writing of the New Testament, is an evident Proof that all People have looked upon them as Divine Books, which it was not lawful to alter. *F. Simon's Crit. Hist. N. Test. par. 1.* — *Vincentius Lirinenis's* Rule may here be applied, and his "Semper, Ubique, et ab "Omnibus," extended as far as the Nature of Things in any parallel Case will admit. *Adver. Her.*

pal Scope of the Writers, apply parallel Passages from the same, or from co-temporary, or preceding Authors to illustrate it, reject every Interpretation which is inconsistent with what is too plain to be mistaken (a), and with humble Prayer to God make Use of all Means proper for understanding any very antient Writings. In this Manner, Protestants explain the Bible, while Papists are compelled (b) to interpret it in a Sense consistent with a great Number of Opinions, whose Orthodoxy was established in the darkest and most corrupt Ages of the Church ; when some of the Popes and Bishops seem to have been Infidels (c), and others were notoriously vicious and illiterate (d) ; when the Places of public Education were Strangers to all good Divinity, Philosophy and Language, and the Gospel itself despised or

neglected,

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(a) *Bellarmino*, in Effect prescribes the same. The Holy Scripture, says he, is its own best Interpreter. Explain one Passage by another, and let the plainer assist your Understanding the more obscure. *Quronograph.* l. 2. c. 7.

(b) No one may presume to interpret the Scriptures contrary to the *Romish* Councils. *Concil. Trident.* *Sefs. 4. decret. de edit. et usu Script.*

(c) *Leo X. Cardinal Bembo* arguing against Indulgences from some Passages in the New Testament, his Holiness merrily replied, *Quantum Divitias comparavit hæc fabula Christi.* See *Morey.*

(d) *Hottingeri Analecta Historico-Theologica. Dissertat. 1. passim.*

neglected (a); where Ignorance was recommended as the Parent of Devotion and Learning, discouraged by papal Authority, as leading to Heresy (b).

We are so far from prohibiting the Bible to the Laity (c), that we put that Key of Knowledge as much in their Power as possible, and furnishing them with the justest Translations the last Ages have produced, earnestly persuade them to an industrious Perusal; as *profitable for Doctrine, for Reproof, for Correction, and for Instruction in Righteousness; and able to make them wise unto Salvation.* This was done by all the

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primitive

(a) *Mirabellius* (Præfat. ad Polyantheam) Anno 1517. saw some of the great Men of his Age laugh at the Holy Scriptures. *John Taber*, Vicar of *Constance* said, "they could live in Peace and Friendship if there was no Gospel." And *Sixt. Amama Antibarb.* p. 17. relates it, that Cardinal *Hofius* said, "it would be much better for the Church if there was "no written Gospel." This *Hofius* was the Pope's Legate at the Council of *Trent*.

(b) *Platina* says Pope *Paul II.* used to censure Scholars as Heretics, would not have the Citizens to send their Children long to School, and could not bear to hear the Name of an Academy or College in jest or earnest. *Plat.* in *Vit. Genebrard* calls him *Hostis Virtutis et Doctrinæ. Chronol. Sacra. Bellarmine* recommends the *Fides carbonaria. de Arte Moriendi.* l. 2. c. 9.

(c) The common People amongst the *Romanists* must neither have the Scriptures, nor a Compendium, or Summary of them in the vulgar Tongue. *Index lib.* prohibit. *Sixt. 5. et Clement. 8.*

primitive Bishops and Ministers (a), and in following their Example, our Bishops and Ministers have nothing to fear, either for themselves, or their People. They have nothing to fear for themselves ; the claiming an absolute Power over any Man's Faith and Conscience being foreign to their Characters : They have as little to fear for their People ; a serious searching the Scriptures having never made any Persons Heretics, or Schismatics, nor ever can (b). And granting the worst, that with any Shew of Reason can be imagined, this Liberty can have nothing so bad accompanying it, as ever to justify forbiding the free Use of that Reason and Revelation which are God's greatest Favours to Men and Sinners. To convince any

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(a) Any Thing like a compleat Collection of Passages to this Purpose would fill a Volume, I therefore beg Leave only to add, that innumerable Numbers of Christians, under the extreme Persecutions of *Diocletian* and *Maximian*, resigned their Lives rather than their Bibles, and did it with great Readiness and Alacrity. *Numeros prope infinitos — qui ne Codices sacros traderent lubentissimo animo, Mortem oppeliverunt.* *Baronii Annal. Eccl. An. 302. n. 22.* In one Month 17,000 suffered Martyrdom, and the Persecution continuing ten Years, 144,000 are said to be put to Death in *Egypt*, and 70,000 banished. *Hen. Spondanus Eccl. Hist. An. 302.* And both Clergy and Laity, who, thro' Fear or Suffering, gave up the Scriptures to their Persecutors, were stigmatized, Traditors. *Du Pin's History of the Church. Cent. 4. c. 10.*

(b) *Chrysostom* imputes Heresy to Ignorance of the Scriptures. *Præfat. in ep. ad Rom.*

any Person of this, no more is necessary than to consider, that it is an unalienable Right of Mankind to think for themselves upon the great Subjects of Religion, and an indispensable Duty to think seriously and impartially in the Use of the best Means in their Power, and as in the Presence of Jesus Christ, who will judge the Secrets of Men. When they have done this, it is equally their Right and Duty to act conformably to their own best Judgment, and treat those with a hearty Benevolence who they cannot follow in every Speculation and Mode of Devotion. This is genuine Protestantism, and 'tis the very worst of Popery to damn Men's Souls, and prepare Prisons and Galleys, Racks and Stakes for their Bodies, or in any Form persecute and revile them upon the Account of Matters meerly religious; for which they can be responsible to none but God, the sole Sovereign and Judge of Conscience.

It would have been easy to extend the Contrast further, but the little that hath been said upon this Head, represents both our civil and religious Principles so valuable, as to justify the applying to ourselves the Words of Moses, *Deut. iv. 8. What Nation is there so great, that hath Judgments so righteous, as all this Law that I have set before*

*before you this Day?* May it not also without Impropriety be asked, whether those, who, in their several Capacities, have opposed the late Rebellion, by Authority, Influence, or Money, Arguments, or Arms, are not the truest Patriots of the Nation, and the greatest Friends of their own avowed Enemies? And whether those who have been its Aiders, Abettors, and Well-wishers, have not been the Dupes of a popish, if not a sham Prince, and the Tools of *France*, whatever Characters for Sense and Honour, they may merit in other Affairs? And finally, is not the Divine Being, who hath frustrated the Conspiracy, to be considered as our and their, as our and their Children's, and Children's Children common Benefactor, and to be thank'd, praised, and adored as such, as long as History preserves the Memory of our Deliverance. This introduces the last Part of the Discourse, containing,

### III. Some brief Instructions for the Direction of our present and future Conduct.

(1) We ought gratefully to acknowledge God as the supreme Author of our Salvation, and give him the Glory due to his Name. This is a most reasonable, and, when a little practised, will be found very pleasant Exercise. The Obligation to the Duty is

universal,

universal, and all Orders of Men amongst us are engaged to its Performance, from the Palace to the Cottage. A few Reflections will evince this effectually : King *George* and the Royal Family, have their Persons preserved from the Violence of wicked and unreasonable Men, and the Honour continued of presiding over a rich, numerous, valiant and free People, with a Prospect of governing them for the future with much less Danger, Difficulty and Expence. Our Nobility and Gentry possess their Titles and Estates without Fear of Impeachment or Forfeiture, except just Reasons require it : And, which is more to be esteemed, they may serve their Country in their respective Capacities, free from the Controul of absolute and arbitrary Power. Our Bishops and Clergy have the Sufficiency and Perfection of the Scriptures, and the Right of private Judgment, upon which the Reformation was founded, as well supported as ever, or better ; and notwithstanding the strongest Efforts of the *Roman Hierarchy* may *feed the Flock of God, with the Truth as it is in Jesus, the Doctrine which is according to Godliness,* without being aw'd by Bonds and Imprisonments, Fire and Faggots, to teach for *Doctrines the Commandments of Men.* Our public Universities may peaceably enjoy their Privileges, without being forced either to break

break their Statutes and Oaths, or expose themselves to regal Resentment. Our Merchants and Tradesmen have their Commerce secured, and may hope to assign it safe, if not improved to their Posterity: Our Farmers and Husbandmen may enjoy the happy Effects of God's Blessing upon their Prudence and Industry, without Apprehension of Plunder, or Oppression: Our Artisans and Day-labourers may, if honest, have Employment sufficient for their Hands, and, if industrious and sober, their Hands, in ordinary, may be sufficient for their Support. Some Reasons for Thankfulness, you see, are peculiar to each Degree. There are others common to all. But the Time will only permit me to add, that in the present and future Expressions of our Gratitude, we should not forget, how by God's gracious Concurrence with the wise and magnanimous Conduct of the Duke of *Cumberland*, the decisive Battle was fought, with such little Expence of *English* Blood, as can scarce find an Example in the History of all past Ages, the Numbers and Characters of the Assailants being considered.

(2) We should be sincerely thankful to the Persons, whom God hath honoured in making the Instruments of his Providence in our Salvation. The King, the Prince,  
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the Council, the Parliament, the Royal and Heroic Duke, our other superior Commanders, our inferior Officers, our Magistrates, Gentlemen, and common Soldiers, all in their respective Stations, all, according to their several Services, deserve a Share in our Esteem, Affections, Prayers, and any good Offices in our Power. And may God of his infinite Mercy grant, that we may never want Numbers enow of their Character, who *when our Enemies would come in like a Flood, may by the Spirit of the Lord lift up a Standard against them.*

Lastly, we ought to be very studious that our Improvements in Religion and real Goodnes may bear some just Proportion to our Privileges. God expects this; our private and publick Interests demand it; and without allowing it the Regard due to a concern of the highest Importance, our most zealous Loyalty can give us only a precarious Possession of our many invaluable Blessings.—*Righteousness is the Exaltation of a Nation, and Sin a Reproach and Ruin to a People.* They are so in their natural Operation. The Deity who hath all the Powers of Nature subject to his Command, hath declared them to be so. They have been frequently found so in Fact. And this hath been the general Observation, not

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only of Jews and Christians, but of Pagans; not only of Divines, Philosophers, and Historians, but of Poets. Upon this Sentiment is founded, the Answer to *Sagaristio's Question, How is the City fortified?* The Reply is worthy of a Place in the most serious Discourses. *It is finely fortified, if the Inhabitants are Virtuous.* (a) To the same Purpose Plato says, that a City is never safe by its Walls or Fleets, its great Extent or Multitude of Inhabitants, without Virtue. *Virtue alone is a greater Defence than all these.* (b) One of the Rabbies, who is generally supposed to have wrote after the Destruction of *Jerusalem* by the Romans, asserts the same in Substance, and applies it to his own People. *When the Israelites observ'd the Divine Precepts, one of them was able to chase a Thousand, and two to put ten Thousand to Flight, but because they sinned— he delivered them into the Power of their Enemies.* (c) Agreeable to this, Morality hath such Excellence ascribed to it, by a late great Statesman, as gives a small Measure the Preference to all Literature; tho' that was an Accomplishment he very well knew how to value. “ One

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(a) Plaut. Com. Persa Ac. 4. Si incolæ bene sunt morati, pulchre munitum arbitror.

(b) Aleib. lib. 1.

(c) Taig. Hieros. in *Deutron.* c. xxxii. v. 30.

“ One Moral, or a meer well-natur’d Deed,  
“ Does all Desert in Sciences exceed.” (a)

This therefore may be recommended as the last and most interesting Advice, that you would seriously consider, how the whole System of Christian Virtues must necessarily be the greatest Dignity and Felicity of a particular Person, and, if found in all, the greatest Honour and Happiness of a Kingdom.

Those who would more largely consider this Subject may be well assisted, by a late small Piece, whose Title is, “ Deliverance  
“ from Publick Dangers, a solemn Call for  
“ a National Reformation.”

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(a) Duke of *Buckingham*.

*F I N I S.*





### E R R A T A.

Page.	line.	read.	Page.	line.	read.
13	23	<i>Aggravations.</i>	65	21	<i>preces.</i>
16	25	<i>the one is not.</i>	75	27	<i>strangled.</i>
25	13	<i>all the refined.</i>	76	2	<i>make.</i>
27	30	<i>Corbredus.</i>		3	<i>apotactic<i>i</i>.</i>
36	3	<i>at the End of the</i> <i>Line a full point.</i>		21	<i>discussion.</i>
	4	<i>We also make.</i>	41	15	<i>MARGEN.</i>
37	12	<i>nor rely.</i>	42	4	<i>Writings.</i>
43	1	<i>when Ignorance.</i>	43	3	<i>Ouranograph.</i>
48	4	<i>resign.</i>	44	8	<i>Faber.</i>
56	11	<i>in their.</i>	63	2	<i>oppetiverunt.</i>
57	3	<i>Opinion.</i>	67	4	<i>Forbes<i>ii</i>.</i>
	11	<i>bis.</i>	70	3	<i>Nulli.</i>
64	19	<i>peccantis.</i>	71	1	<i>66 and 144.</i>
65	19	<i>posce.</i>	73	5	<i>Scelus.</i>
					<i>Sacrilegio.</i>

☞ Some Mistakes in the Pointing the Reader is desired to excuse.

THE  
APPENDIX  
OR  
MISCELLANY,  
CONTAINING,

<i>Article 1. Of the Pope's Ex- actions in England before the Reformation.</i>	<i>pists in Baptism, and bles- sing the Baptismal Water.</i>
<i>Art. 2. Of the Office of Kings according to some of the antient Philosophers, His- torians, Legislators, Law- yers, &amp;c.</i>	<i>Art. 5. Of Romish Idol- try, &amp;c.</i>
<i>Art. 3. The English far pre- ferable to the French Go- vernment.</i>	<i>Art. 6. Of the Romish Do- ctrine concerning the Intenti- on of the Priest, &amp;c.</i>
<i>Art. 4. An Account of the Ceremonies used by the Pa-</i>	<i>Art. 7. Of Romish Pardons and Indulgencies.</i>
	<i>Art. 8. Of Romish Infalli- bility and Unity.</i>



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# THE APPENDIX.

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## ARTICLE. I.

### *Of the Pope's Exactions in England before the Reformation.*

KING Edward 3d. obtained several glorious Victories over the French both by Sea and Land, especially two at *Cressy* and *Poictiers*, ravaged several of their Provinces, advanced near *Paris*, took the Title of *France* to himself, forbad King *Philip* 6th. being called by any other Title than Earl of *Valois*, had *Philip*'s Successor *John* 1st. and *David* 2d. King of *Scotland*, Prisoners in *England* at the same Time; was engaged in War a great Part of his Reign, which was above Fifty Years; and yet a Bill brought into Parliament complained, that what the *Pope* received for *Church Benefices*, besides *Indulgences*, *Pardons* and *Peter's Pence*, &c. was five Times as much as all paid to his Majesty. (a)

*Bolde* in his *Great-Britain's former and present State* (b) says, the Commons early complained, that what the *Pope* carried out of the Realm, was a greater Destruction to the Nation's Money than all its Wars. And the Romish Exactions still encreased. One *Tracy* of *Worcestershire* (c) bequeathing his Soul only to God through Jesus Christ, and leaving

(a) History of *France* Vol. 1st. p. 234. edit. 1702.  
*Fox's Martyrol.* Vol. 1st. p. 482. *Rapin's Hist.* Vol. 1st.  
p. 476. edit. 1732.

(b) Page 6. (c) Page 8.

ving no Part of his Goods to have any Prayers said for his Soul ; when his Will was brought into Court, his Body was ordered to be took up and burned. Popery being restored by Queen *Mary* 1st. the Pope insisted upon the old Demands, and that no Fraud might be committed, his Holiness himself designed to send Collectors.

The learned *Daubuz* makes a just and humourous Remark upon the Merchandise of *Rome*, which may not improperly, be introduced here. Her Merchants, — her Superior Clergy, are great Ingrossers of the Wealth of the World. In the Method of Commerce, Returns are made in Bills drawn upon Heaven and Hell, never to be accepted. However they pass — for the vast Treasures that go out of the Popish Countries every Year to *Rome*, there is a Return of such Paper Credit, all over *Europe*, and as far as *America* and the *East-Indies*. (a)

To support the avaritious Exactions of *Rome*, the Power of the *Pope* is asserted to be independent and without Limits, and the Riches of the World his Patrimony ; that all Kings are his Subjects, and that he hath Power to dispose of their and their Subjects Goods against their Will. He may compel, and to dispute with him is High Treason. (b)

Pope *Paul* 4th. solemnly declared, " That all Kingdoms " were subject to him, and that he would set the World on " Fire, rather than submit to act below his Dignity." The Occasion upon which he said it was, because *Charles* 5th. had resigned the Imperial Crown to his Brother *Ferdinand* without first asking Leave of his Holiness, and he would never acknowledge *Ferdinand* to be Emperor so long as he lived. (c)

Pope *Pius* 5th. applies to himself what God says to *Jeremiah*, c. i. v. 10. and affirms that, " Christ had given to " Peter and *Him* Power to pull up and throw down, dissipate and destroy, plant and build amongst all Kindred, " People and Nations. (d)

## ARTICLE II.

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(a) Comment. on the Revelat. c. 18. v. 10.  
 (b) Cardinal *Palavicini*'s New Gospel, c. 3. art. 4. 5.  
 (c) *Platini*'s Continuator, in Vit. *Eadard*'s Hist. of Eng. 781.  
 (d) Initium Bullæ contra Eliza. dat. Romæ 5. Cal. Maii. 1570.

## ARTICLE II.

### *Of the Office of Kings, according to the Opinions of some of the antient Historians, Philosophers, Lawyers, &c.*

**A**RISTOTLE frequently distinguishes between the Princes who pursue only what is agreeable to their own Humour and Pleasure, &c. and those who constantly consult the common Happiness of their Subjects. The former he calls Tyrants and the latter Kings. (a)

*Plato* gives a very natural and strong Description of a Tyrant, in the 7th and 8th Books of this Republick. *Cicero*, (b) propounds two Precepts from him, to be observ'd by all Supreme Magistrates. "They must first make the Safety and Interest of the Community their great Study, and not their own Advantage. Secondly, they must take Care not to serve any one Party, to the Prejudice and Neglect of the other."

*Plutarch*, in his Apothegms, relates it as a Law which the antient Kings of *Egypt* observed, "To oblige their Judges by Oath that they should not obey them if they commanded them to pass an unjust Sentence." Several other good Rules are recited by *Diod. Siculus* (c) according to which they were to manage themselves and the Government of their People.

*Herodotus* commends the *Medians* and other antient People for chusing Persons of Probity for their Princes, in hope of enjoying the Advantage of their Righteous Government: And *Cicero* relates this with great Approbation. (d) To return into our own Country and come nearer our own Times. 'Tis a Maxim of one of our most eminent, antient Lawyers, "Potestas Regis est Potestas Legis, Potestas Juris non Injuriae." (e) In another Part of the same Book he says, Exercere igitur debet Rex. The King must use

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(a) *De Moribus* l. 8. c. 12. prope init. *Politit.* l. 5. c. 9.

(b) *De Offic.* l. 1. (c) l. 1. c. 3. (d) *De Offic.* l. 2.

(e) *Braeton de leg. Angl.* l. 3. c. 9.

the Power he receives from the Law as becomes the Vicar and Minister of God upon Earth—but the Power of doing Wrong is the Power of the Devil, and the King is his Minister whose Work he does. If he does Justice he is the Vicar of the Eternal King,—if he acts unjustly he is the Minister of the Devil.” *Selden*, and from him *Bacon* in his *Government of England*, says, “The Saxons claimed “such an Interest in the Crown Lands, that one of their “Kings having given the Manor of *Malings* in *Sussex*, to “*Christ’s Church in Canterbury*, was obliged to revoke the “Donation because it wanted the Approbation of the *Mickla-Gemot*.” *Lambert* in his *Saxon Laws*, says, “it is expressly declared in the Laws of *Edward the Confessor*, (which our Kings swear to observe) that unless the King perform his Duty and answer the End for which he was appointed, he hath no Right to so much as the Name of a King.”

By the Charters of King *John* and his Son *Henry*, “it is “lawful to resist the King if he govern not according to “Law.” King *Charles I.* acknowledged, that “the Power “legally placed in the two Houses of Parliament, is more “than sufficient to prevent and restrain the Power of Tyranny.” (a) This Article shall conclude with the Sentiments of Messieurs *Noodt* and *Barbeyrac*. The former, in his Extent of Sovereign Power, (b) says, “He has often wondred “that so many great Men should attribute the same Authority to the Prince and the Tyrant, two Characters so opposite that nothing can be more incompatible. The one presides over the People with their Consent, and the other against it. One has only in View the Publick Good, while the other seeks nothing so much as his own private Interest. One maintains the Laws, the other tramples on them. One looks upon the Life, Liberty and Welfare of each particular Subject as so many sacred Things which he dares not touch, and from which he withholds his Hands, his Eyes, and even his Inclinations. (c) The other imagines all these rightfully belong to him, and that he may dispose of them at Pleasure. One like God himself, and after his Example, taking Delight in nothing so much as to procure Happi-

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(a) K. *Charles I.* Answer to 19 Propositions of Parliament.  
 (b) Ad Init. (c) Alluding to *Cicero de Orat.* I. 1. c. 43.

"ness to Mankind, is lov'd and reverenced by all. The "other" The Reader may easily perfect the Antithesis.

Barbeyrac says, "The little Use most Men make of their Understandings, appears as much in their being embarras'd, and erring in their Decision of certain very easy Questions, as in their tormenting themselves to comprehend Things manifestly above their Reach. When the Question is, what Authority one Man may have over another, where is the Difficulty? Can we who are Men ourselves, need to be taught what are the natural Rights of Men, and how far each of them would, or can renonnce them? Are the People made for the Prince, or the Prince for the People. (a)

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### ARTICLE III.

#### *The English far preferable to the French Government.*

THE Sovereign himself cannot deprive any Man in England of his Property.—This is such a Privilege as the Subjects cannot pretend to under absolute and arbitrary Governors; such as are the Monarchs of *Turky, Persia, Indostan, China*, or nearer Home the French King. These are the Words of Mr. Milbourn in his, *Evil not to be done that Good may come.* (b) But some of the Party to which he was attached, have of late mightily applauded the French Government, and at this Distance seen Excellencies in it which great Numbers of its own Subjects are not able to discover. This appears from the Conversation of an English and French Gentleman. The Subject being the Difference between their respective Governments, that learned and very judicious Statesman, *Francis de Mezeray* said,—and said what follows with a warm Emotion, "O fortunatos nimium, Bona si sua norint, Angligenas! Oh, you English, might be the most happy Men in the World, if you duly considered your Advantages." Then added, "we in

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"France

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(a) Barbeyrac's Preface to *Noodt's Power of the Sovereign and the Right of Conscience.* ad Init. (b) Page 15.

" *France* once had the same Priveleges, and our Kings were subject to the Rules of Law and Reason: But now alas! we are miserable and all is lost. Think you nothing too dear, to preserve your Advantages; and if it be not otherwise to be avoided, venture your Lives, your Estates and all you have, rather than submit to the Condition to which you see us reduced." (a) The Affectation of Arbitrary Power, hath several Times since erected its Head against us and miscarried; but in *France* they have still heavier Burdens imposed and bound closer upon them. Many of the Members of their Parliaments have good Notions of the original and natural Intention of Government, and highly esteem the Liberty a Party amongst us despise. This would soon be very apparent, if the Court *Arrets* and *Lettres de Cachets* were not a perpetual Restraint upon them. Several Causes have contributed to the Absolute Power of the Grand Monarch. One not commonly took Notice of, is this. The Soldiery during the Persecution of the Protestants in the last Reign, having quartered a long Time at Discretion upon Hereticks, came gradually to affect living in the same Manner on all who murmur'd at their Master's Proceedings. This empowered the King to do what he pleased. For which Reason, tho' the Subjects of *France* may, in Appearance, have a real Property in their Lands and Goods, the King not having by any Edict declared the contrary, yet in Truth they have but a very precarious one; he commanding what he pleases, which if they deny he will take. So that tho' the *French* Nation have so far a Property, as to know what is this Man's and what is another's, yet they have none exclusive of the King, who may at Pleasure take Part, or all. By which the present Condition of *France*, is in Effect much the same, as that of the *Oriental Nations*, where the Law plainly speaks that all is the Prince's: For tho' in *France* the Law doth not declare it, yet it is really and virtually so. (b)

The Kings of *France* and their Minions, in the present and last Reign, have acted as if they could not be content with making Slaves of their own Subjects without making their Neighbours Fellow-Sufferers with them. This is so notorious as to lead any Person who has read it, to think of

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(a) Critical History. p. 1. c. 2. (b) Civil Polity. 624, 5.

of *Galgacus's* Character of the *Romans* when they invaded *Britain*, design'd to excite his Countrymen to a vigorous Repulsion of their Adversaries. " These Robbers of the " World, when they meet with opulent Enemies, their " Cruelty proceeds from Avarice ; when Poor it rises from " Ambition. The *East* and *West* extensive as they are, " cannot satiate them. Devastations, Murders, Extirpations pass with them under the false Names of Empire and " Government, and they pretend to the establishing Peace " in the very Provinces they themselves have made desolate." (a)

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## ARTICLE IV.

### *A brief Account of the numerous Ceremonies used by the Papists in Baptism, and blessing the baptismal Water.*

ON the Days appointed for blessing the Water, the Priest, attended by his Clerks, or other Priests, with the Cross and two Wax Candles, a Censer, Incense and two Vessels full of *Catechumen's* Oil and Chrism, walks down to the Font, and repeats the common Litany, or the lesser in the Missal, before the Altar of the Baptistry. After the last Lord have Mercy upon us, the Priest says the Lord's Prayer and Creed, repeats a few Responses, then by a prescribed Form, blesses, rather exorcizes the Water, divides it with his Hand, and pouring some Part of it on the Outside of the Font, towards East, West, North and South, commands it to water the Earth. He prays again, blows thrice upon the Water in the Form of the Greek Letter Upsilon, puts Incense in the Censer, perfumes the Font, pours in *Catechumen's* Oil and Chrism, a little of each at first, a larger Quantity afterwards; and all the Infusions are made in the Form of a Cross. In the pouring the Priest crosses himself thrice, and says, Let this Mixture be made in the Name of the Father, the Son, and the Holy Ghost. He then, with his Right Hand, mixes all

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(a) *Tacitus* in *Vit. Agricolæ.*

all well together, washes, if no Person is to be baptized, and pours the Water into the Vestry. If an Infant is to be baptized, the Priest meets it at the Church Porch, asks several Questions, crosses it with his Thumb upon the Forehead and upon the Breast, prays, lays his Hand upon its Head, prays a second Time, crosses himself eight Times while he blesses some dry, clean, well-beaten Salt, which he puts a little of in the Child's Mouth, calls it the Salt of Wisdom, and the Propitiation to eternal Life; prays again, exorcizes an unclean Spirit, and commands it to go out of that Servant of God; crosses himself three Times more, crosses the Infant's Forehead with his Thumb, lays his Hand upon its Head a second Time, says another short Prayer, and, covering it with Part of his Garment, brings it into the Church. The Priest with the Godfathers and Godmothers say the Creed and the Lord's Prayer as soon as they are come within the Doors, the Priest exorcizes the evil Spirit once more, crosses himself three Times in doing the Work, puts some of his Spittle in his Left Hand, and with the Thumb and Finger of the Right, touches both the Ears of the Infant and says, *Ephpheta*, and both its Nostrils and says 'in odorem suavitatis,' asks a few more Questions, is answered by the Sponsors, then dips his Thumb in the Oleum Catechumenorum prepared before, with a Quantum sufficit of Ceremony, and anoints the Child in the Form of a Cross, puts off one of his Vests and puts on another, asks some other Questions, and is answered as before by the Sureties. After all this preparatory Service, the Child has Water poured thrice upon its Head in the Name of the Father, of the Son, and of the Holy Ghost, and is crossed as often. The Infant being baptized, the Priest dips his Thumb in the Chrism and anoints the Crown of its Head in the Form of a Cross and prays, puts a white Cap upon it, which he bids it take and keep undefiled, to produce before the Tribunal of our Lord Jesus Christ, that it may obtain Life eternal. He also puts a lighted Wax-Candle into its Hand, or the Hand of one of the Proxies, and dismisses them with " Go in Peace, and the Lord be with you."

If a Bishop baptizeth, or an adult Person be baptized, several more Ceremonies are used.

This Abstract is faithfully copied from the *Rituale Romanum Pauli 5. Edit. Lugd. 1680. (a.)*

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(a) Vide etiam *Catech. Roman.* p. 2. cap. 2.

The Lord's Supper hath its Simplicity much more corrupted, as may be seen in the *Missale Romanum*, or in a late Pamphlet called the *Beauties of the Mass* exemplified.

The Papists assert there are five other Sacraments, all which have their full Tale of Ceremonies annext. A Multitude of Rites are also used in Processions, Oblations for the Dead, Benediction of Bells, Horses, &c. &c. (a)

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## ARTICLE V.

### Of Popish Idolatry. SECTION I.

POPE *Gregory 7th*, alias *Hildebrand*, excommunicated *Henry 4th*, the rightful Emperor of *Germany*, deposed him from the *Imperial Throne*, delivered him over to *Satan*, and absolved his Subjects from their Obedience in a Synod of 110 *Italian Bishops*, because he oppos'd some of the Papal Usurpations: And at the Time he assumed this absolute Power over the Crowns of Princes he pray'd to *St. Peter*, and begg'd he would incline his Ear and hear him. (b) By their present Breviary, the whole Body of the *Romanists* are directed to pray to *St. Peter* to loose them from the Bonds of Sin and intercede for them with the other Apostles, who by their Word can lock and unlock Heaven. They pray to *St. Genevosa* to have Pity on those who hope in her, to blot out their Sins, and send them Relief and Comfort. They pray to *St. Sebastian*, not only to save their Country from the Plague, but to preserve their Bodies and heal their Minds, and add, that all their Hope is in him.

In the Hours of *Sarum*, they pray to the Angels in general to guide their Thoughts, Words and Actions in the Way of Salvation, that so they may be able to fill up the Angelical Orders which by the Fall of *Lucifer* was diminished, to protect them from the Devils and comfort them when dying. They have also many Addresses to particular Angels. They pray to *St. Raphael*, whom they stile the best Physician

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(a) *Stopford's Pagano-Papismus. Middleton's Letter. Edit. ult. Forberii Instructiones Historico Theologic. Fere Passim. Jo. Alberti Fabricii Bibliograph. Antiquar. P. 107.*

(b) *Platina in vit.*

Physitian of Body and Soul, to enlighten both their carnal and spiritual Eyes. They pray to St. *Michael* to be their Coat of Mail, St. *Gabriel* to be their Helmet, St. *Ursul* to be their Defender, St. *Cherubim* to be their Health, St. *Seraphim* to be their Truth, and to all the holy Angels and Arch-Angels to keep, protect and defend them, and bring them to eternal Life. (a) These and several other such like Instances, says Dr. *Scott*, there are of their Prayers both to Angels and Saints, in which they do as immediately invoke them both for temporal, spiritual, and eternal Blessings as they can do God himself, who is the sole Disposer of them. (b)

The Hymn to St. *John* is too much to the same Purpose to be forgot. It was so common and familiar, that *Guido Aretino*, an *Italian* Benedictine took out of it six Notes of the Gamut about the Year 1000, or a little later.

Ut queant laxis Resonare fibris,  
Mira gestorum Famuli tuorum ;  
Solve peccantes Labii reatum,  
Sancte Johannes.

## S E C T. II.

BUT *Mary the Mother of our Lord*, hath much the largest Share in the Devotions of the *Romanists*. They give her the Titles of *Mother of God*, *Goddess*, *Lady*, *Queen of Heaven*, *Queen of the Heavens*, *Queen of Heaven and Earth*, *Sovereign of Angels*, *Arch-Angels*, *Patriarchs*, *Prophets*, *Apostles*, &c. the *Seat of Wisdom*, the *Mother of Life*, the *Mother of Grace*, the *Mother of Mercy*, the *Refuge of Sinners*, the *Gate of Heaven*, &c. She being dignified with such divine Powers and Perfections, they pray to her for the Remission of their Sins, the Donation of Grace and spiritual Gifts, the Illumination of their Minds, Protection from temporal and spiritual Enemies, Assistance at the Hour of Death and everlasting Happiness. Cardinal *Bonaventure*, the Seraphick Doctor, published a Psalter, with the 150 Psalms and several Scripture and other antient Hymns directly applied to her. By Order of the *Romish Church* the

(a) *Hor. B. Virg. sec. us. Sarum p. 97, 8.*

(b) *Scott's Practical Discourses 8vo. Vol. 2. p. 450*

## The APPENDIX. 65

the Ave *Mary* Bell is to be rung thrice every Day, (a) to excite Persons to the Worship of the Blessed Virgin. (b)

As Specimens of this Species of Devotion please to take the following Forms. They are transcribed from *Officium B. Mariæ Virginis. Antw. 1607.*

### H Y M N U S ad B. V. M. p. 93. repeated p. 154. and 195.

Ave maris Stella,  
Dei Mater alma,  
Atque semper virgo,  
Felix cœli porta.

Sumens illud Ave,  
Gabrielis ore,  
Funda nos in pace,  
Mutans Evæ nomen.

*Solve vincla reis,*  
Profer lumen cæcis :  
Mala nostra pelle,  
Bona cuncta posse.

*Monstra te esse Matrem*  
Sumat per te precas,

Qui pro nobis natus,  
Tulit esse tuus,

Virgo singularis,  
Inter omnes mitis,  
Nos culpis solutos,  
Mites fac et Caftos.

Vitam præsta puram,  
Iter para tutum :  
Ut videntes Jesum,  
Semper colletemur.

Sit laus Deo Patri,  
Summo Christo Decus,  
Spiritui sancto,  
Tribus honor unus. *Amen.*

### Planctus B. Mariæ Virginis. Offic. B. M. V.

p. 353.

Stabat Mater dolorosa,  
Juxta crucem lacrymosa,  
Dum pendebat Filius.  
Cujus animam gementem,  
Contristantem et dolentem,  
Pertransivit gladius.

Oquam tristis et afflita  
Fuit illa benedicta  
Mater unigeniti !  
Quæ mærebat et dolebat,  
Et tremebat, cum videbat  
Nati pœnas incliti.  
Quis

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(a) Statuit Ecclesia quod singulis diebus terpulsenter Campanæ ad honorem Benedictæ Matris Dei.

(b) *Bern de Bust. in Mariali.*

Quis est homo qui non fleret,  
Christi matrem si videret

In tanto supplicio?

Quis non posset contristari,  
Piam matrem contemplari,  
Dolentem cum filio?

Pro peccatis suæ gentis  
Vidit Jesum in tormentis,  
Et flagellis subditum  
Vidit suum dulcem natum  
Morientem, desolatum  
Dum emisit spiritum.

Eia mater fons Amoris,  
Me sentire vim doloris  
Fac, ut tecum lugeam.  
Fac ut ardeat cor meum,  
In amando Christum Deum,  
Ut sibi complaceam.

Sancta Mater istud agas,  
Crucifixi fige plagas  
Cordi meo valide.  
Tui nati vulnerati,  
Tam dignati pro me pati  
Pœnas mecum divide.

Fac me vere tecum flere,  
Crucifixo condolere,

Donec ego vixero.

Juxta crucem tecum stare,  
Te libenter sociare  
In planctu desidero.

Virgo Virginum præclara,  
Mihi jam non sis amara,  
Fac me tecum plangere.  
Fac ut portem, Christi mortem  
Passionis ejus sortem,  
Et plagas recolere.

Fac me plagis vulnerari,  
Cruce hac inebriari,  
Ob amorem filii.  
Inflammatus et accensus  
Per te Virgo sum defensus  
In Die judicii.

Fac me cruce custodiri,  
Morte Christi præmuniri,  
Confoveri gratia.  
Quando corpus morietur,  
Fac ut anima donetur  
Paradisi gloria. Amen.

If this be not praying to the Virgin *Mary*, it seems to be impossible to know what can determine any Being to be the Object, and the *ultimate Object* of an Address. Much more might have been said, in direct Contradiction to what is asserted in the *Catholick Christian instructed*. p. 224, &c.

The common People and Children, amongst the *Romanists* are taught, that Angels are to be venerated, adored and worshiped. (a) And by the Council of *Trent*, it is solemnly decreed, that Saints reigning with Christ, are to be venerated and invoked. (b) This is called the true *Catholic* Faith, without which no Person can be saved; as such, the keeping and teaching

(a) *Venerari, adorare, colere, Catech. Rom. par. 3. c. 2. n. 8, 9. The Child's Catechism, 1678.*

(b) *Sanctos venerandos atque invocandos esse.*

teaching it is promised, vow'd and sworn, (a) and all who reject it are pronounced obnoxious to the Indignation of the Omnipotent God, and of St. Peter and St. Paul the Apostles. (b) But after all this, *Masenius* would gladly have it believed, that the Matter is left to every Man's private Judgment and Choice. (c) *B. Boffet*, Bishop of *Meaux*, imitated this ingenious Jesuit, in his various Attempts to recommend the *Romish* Religion to the *Reformed*, in the Reign of King *James II.* But all his Artifices were detected by Dr. *Clagget* and Mr. *Wake*, afterwards Archbishop of *Canterbury*.

This Article shall conclude with Mr. *Jer. Collier's* Opinion concerning the bad moral Influence, of this Sort of Devotion. He having first observed how very desirous many Persons are, to reconcile their Sins and their Happiness, says, " When ill Men are taught that they have so many considerable Friends in another World; this, in all Likelihood, will encourage them to try their Kindness; for what Freedoms may they not venture upon, who are supported by so great an Interest? Who have the Angels and Archangels, and all the Company of Heaven to solicit their Pardon and make up their Defects. Will not God hear his glorified Elect, who cry Day and Night before him? Why should we trouble ourselves so much about Justice and Temperance, the mortifying our Lusts and Passion? No, let us leave these nice Severities to those who have none but God and Christ to help them. Of this ill Consequence of relying upon the Patronage of the Saints, *Cassander*, tho' a *Romanist*, was very sensible; nay, he complains, (*Consult. Art. 21.*) their Church gave too much Countenance to it, by encouraging of Pilgrimages, by forged Miracles; and extravagant Hymns, especially to the Blessed Virgin: He adds, several considerable Per-

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(a) *Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam teneri, dōceri. Ego N N. Spondeo, voveo ac Juro, sic me Deus adjuvet, et hæc Sancta Dei Evangelia.*

(b) *Nullo ergo Hominum liceat hanc paginam, nostræ Voluntatis et Mandati infringere. Siquis autem hoc attentare præsumferit, indignationem omnipotentis Dei, ac Beatorum Petri, et Pauli Apostolorum, ejus se novērit in cursurum. Concil. Trident. subtitulo, Forma professionis Fidei, p. 945.6.*

(c) — *Libera hæc Pietas est; consultur, non præcipitur, suadetur Exemplis non Império. Masenii Concord. Med. par. 2. p. 80. ed. Col. 1661.*

" sons affirm'd, that *Affuerus*'s Promise to *Esther* was fulfilled  
" to the Blessed Virgin." (a)

The Adoration of the consecrated Host, and the Worship  
of Images, must at present be omitted.

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## A R T I C L E VI.

### *Of the Romish Doctrine concerning the Intention of the Priest, &c.*

THE Romanists affirm that all their seven Sacraments confer Grace, *ex opere operato*, and damn all who deny either the Number or Efficacy. But to make the Laity more dependent upon the Hierarchy, they say " the Intention of the Priest is absolutely necessary to their Validity." This, so far as I can find, was first asserted by *T. Aquinas*, the great Methodizer of Scholastic Divinity. (b) It was afterwards made a Doctrine of the Church, by the Authority of the Council of *Constance*. This was done Anno 1439. And since it has obtained a Place both in the Ritual and Missal. (c) This would make it look strange, that ever the Papists should have said so much about their own *Surefooting*, and *Certainty*, and the *Sandy Foundations* of other Christians, if the Manner of the Party was not known.

Monsieur *Claude*'s Reflection upon this Head seems to be perfectly just and naturally to arise from the Subject. " The Notion of the Necessity of the Priest's Intention is sufficient to create perpetual Scruples in Men's Consciences; except a Revelation be granted to every particular Christian, what Assurance can we have, that he who administers the Sacrament had an Intention to do what the Church enjoins? What other Assurance can be given, that in the long Succession of *Priests*, *Bishops*, and *Popes*, the Intention hath never been once wanting: Yet if one Priest should ever have baptized

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(a) *Collier's Discourses*. p. 294, &c.

(b) Sum. pars 3. Quæst. 64. " Necesaria est Intentio Administrantis."

(c) *Rituale Romanum* Lugd. 1680. p. 10. Miss. Rom. de Defectibus. Defect. 1, 7, &c.

" baptized a Pope without the Intention required, or if he  
" was not himself a Priest, by the Fault of his Baptizer, or  
" Ordainer, the Baptism of the Pope must be all a Nullity.  
" The same may be said of the Bishop who conferred Or-  
" ders on the Pope when he was to make him a Priest :  
" If the Intention was wanting, the Bishops that Pope should  
" promote would not be lawful Bishops, and all their Or-  
" dinations and Administrations of the Sacraments must be  
" invalid and ineffectual." (a) According to this Doctrine,  
there may be more than one Pope who was never ordain'd, (b)  
and more than *Gilb. Genebrard's* fifty, who entered not in  
by the Door, but climb'd up some other Way. (c)

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## ARTICLE VII.

### *Of Romish Pardons and Indulgences.*

THE Effect of these Acts of Indemnity are very happy. They ascertain a Person that he shall go directly to Heaven, without being obliged to suffer the Fire of Purgatory for a long Time in his Way thither. The religious Men and Secular Priests grant this Favour, as well as Bishops in their Dioceses, and Archbishops in their Provinces: But the Authority derives from the *Pope*, in whom as the Vicar of Jesus Christ all Power on Earth centers. To convince you, you are referr'd to what our Saviour said to his Apostles, whom he authorized to publish to all Nations the Terms upon which Mankind may obtain the Forgiveness of their Sins, Acceptance with God, and Eternal Life. Who were able to prove their Commission by their Miracles, and who, if there was any Occasion for their pronouncing an Authoritative

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(a) *Claude's Historical Defence of the Reformation.* p. 35.

(b) Pope *John XX.* some make him *XVIII.* was advanced by his Father's Interest, and bears a good Character, but never received Holy Orders. [*Platina. Morery.*] His Successor *Benedict IX.* was made Pope a long Time before a Student is of Age to be ordain'd a Deacon in the Church of *England. Du Pin's Church Hist. Vol. 3. Morery* says he was but a Child.

(c) *Genebr. Chronol. Sacra.* l. 4.

tative Absolution, or Condemnation, possessed the Gift of discerning Spirits and knowing what was in Man. But tho' extraordinary Credentials are wanting, extraordinary Authority is exercised by the Pope and his Ecclesiastics, and much more Power pretended to than ever was used by the Apostles. Those who by Order of Pope *Alexander III.* took up Arms against the Albigenses, &c. received by an Indulgence the Promise of an Eternal Reward. (a)

The Remission of Sins deserving, as is said, Hundreds and Thousands of Years Punishment may since be obtain'd upon easier Conditions. (Money being sometimes excepted.) Those who stand before the Door of St. Peter's, at *Rome*, when the Pope pronounces the solemn Benediction on *Easter* Sunday, are entitled to a Plenary Indulgence.—*Horatius Turcellinus* a Jesuit, who wrote his History of *Loretto* near 1600, tells us, that *Clement VIII.* granted the Pardon of all their Sins, to all Persons, who in any Part of the Year should visit the Cell of the Blessed Virgin.—A Treatise of Indulgencies, printed 1617, and said to be translated out of Italian, for the Benefit of the Catholicks, says, p. 81. that *Adrian VI.* granted, "That whosoever lying at the Point of Death should hold in their Hand a Hallowed Wax Candle, should obtain a Plenary Indulgence, if he ever had but once recited the Psalter or Rosary." He goes further, p. 112. He there says, that they who at the Point of Death shall once in their Heart say, Jesus, tho' they are not able to pronounce it, and shall kiss a consecrated Trinket of *Gregory XIII.* or have it about them, obtain a full Indulgence.—In some Books of Devotion recommended by the *Roman Church*, and never publickly disallow'd, many Pardons are granted for saying of certain Prayers. Some Grants extend only to Scores, or Hundreds of Days, but others to Hundreds and Thousands of Years, and one to a Hundred Thousand. Another promises as many Years of Pardon as there are Bodies buried in the Church Yard where the Prayer is said. (b) There are some Transgressions of the Institutions of the Hierarchy, that are not so certain of an easy Forgiveness. This made *J. Gerson*, Chancellor of the University of *Paris*, complain, "That they were more severely punished who "broke the Pope's Laws, than they who broke the Laws of "God

(a) *Baronii Annal. Eccles. ad An. 1179.*

(b) *Horae B. V. sec. usum Sarum 4to edit. Paris 1526.*  
and 144. *More Work for a Mass Priest*, p. 66, 7.

“ God and the Gospel.” de Directione Cordis. Cons. 30. They who eat an Egg on a Fast-Day, have been imprison’d and accus’d of Heresy, &c. Erasm. Schol. in Epist. ad Episc. but Drunkenness, Felony, Fornication, Lying, Adultery, Murder, and other great and notorious Vices may be remitted at a moderate Price. What every Offender is oblig’d to pay may be seen in the *Taxa Cameræ Apostolice*. A Book which some of the Religious Romanists have been greatly ashamed of. *Espencaeus* lays, “ It is a Book in which a Man “ may learn more Wickedness, than in all the Summaries “ of Vice extant in the World.” In Epist. ad Tit. cap. 1. And yet it has been several Times publish’d, and once, if not oftener, with the Pope’s Bull and the French King’s Licence prefix’d.

Tho’ the natural Tendency of Papal and Sarcedotal Pardons, be notoriously vicious, they were under the Direction of the Infinitely Wise Providence of the Deity, a great Occasion of the Reformation. The Arch-Bishop of *Mentz* giving a Commission to one *John Tetzelius*, a Dominican, to publish the Indulgencies granted by Pope *Leo X.* He applied very zealously to his Business, (a) vehemently declaring wherever he came, “ that no Wickedness was so great but he “ had Power to forgive it.” He further told the People, “ that the Souls tormented in Purgatory leaped for Joy as “ soon as they heard the purchase Money thrown into the “ Basin; and being released from their Confinement flew “ directly to Heaven.” Nay, he proceeded so far as to declare, “ that tho’ a Person had ravished the Virgin *Mary* “ herself, by the Indulgencies he sold, he should receive im- “ mediate Remission.” But at the same Time, he gave them Notice, that if the Sum paid was one Farthing less than 10 Shillings, it would not at all avail them. *John Staupitz*, Vicar-General of the *Augustines*, resenting extremely these horrid Abuses, employed *Luther* to preach against them. This leading him to consider some other of the corrupt Opinions and Practices of the Romanists, he became one of the first and most active Reformers in *Germany*. (b) The Council of *Trent* pretended to reform the Abuse of Indulgencies. (c) But Pope *Paul III.* and *Julius III.* under whom

(a) *Vociferans nullum posse admitti tantum Scelus.*

(b) *Morery’s Dictionary. The History of Popery by Carr,* who refers to *Linaceri Theatrum Historicum.*

(c) *Sess. 25. decret. de indulg.*

whom the Council was held, granted a Pardon for 800700 Years, to all, who in Lent would visit the Church of St. *Hilary of Chartres*. Upon some other Conditions, they granted 13 or 14 Plenary Indulgences. And since that Time, *Urban VIII.* and *Clement X.* granted a Plenary Remission in the Moments of Death.

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## ARTICLE VIII.

## Of the Popish Pretensions to Infallibility and Unity. S E C T. I.

THE Romanists differ about the very Subject of their Infallibility. The Councils of *Pisa* and *Constance* asserting the Supreme Power of Councils, were confirm'd by *Martin V.* and the Council of *Basil*, which ratified their Decrees, was affirm'd to be Legal by *Eugenius IV.* and his Bull against it revok'd. But all was afterwards contradicted by the Council of *Florence*, with the same *Eugenius* at its Head, and by the 5th *Lateran* Council under *Julius II.* You here see, Council against Council, Pope and Council against Pope and Council; one Pope against another, and the same Pope against himself.

## S E C T. II.

They contradict one another in a great many other Articles of Consequence, which shews both their Want of Infallibility and Unity. *Flaminius Nobilis*, a Divine and Critic of *Lucca* was employed by Pope *Sixtus V.* in setting forth the Latin Bible, which bears his Name. It receiv'd when publish'd, all the Authority and Sanction the Papal Power could give it, *Sixtus* anathematizing all who should differ from it in the least. But a few Years after, *Clement VIII.* rejected it, and commanded another to be admitted under Pain of Damnation so very different, that a Collection of the various Readings compos'd a Book call'd *Bellum Papale*. *London 1600.* (a) If

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(a) *Morery's Dictionary. Fabricij Bibliotheca Grecæ Vol 3. lib. 4. p. 198. in not.*

If we look into more distant Ages, we shall find the Contradictions very numerous. The Antient Bishops of *Rome* differ from the *Modern*, from each other, and from themselves. *Palagius II.* declares, " that no Bishop, (nec etiam " *Romanus*,) ought to receive the Title of Universal Bishop." (a) His immediate Successor *Gregory I.* said, " that whoever " call'd himself Universal Bishop, (b) or desired to " be so called by others, shews himself by such " *Haughtiness* to be a Forerunner of *Antichrist*." This he spoke very seriously, (fidenter dico,) in an Epistle to the Emperor *Mauritius*. (c) Thus as *Du Pin* says, " *Gregory* not " only opposes this Title in the Patriarch of *Constantinople*, " but he maintains also that it cannot agree to any other Bi- " shop, and that the Bishop of *Rome* neither ought nor can " assume it." (d) But since his Death, the Power hath been claimed by his Successors for above 11 Centuries. The same *Gregory*, after great Commendation of *Serenus* Bp. of *Mar- seilles*, for hindering the People from worshipping Images, a little farther in his Letter saith, (e) " By all Means avoid " all Worship of Images." But the 2d. Council of *Nice*, under the Influence of the Empress *Irene* commanded it, and the same hath been enjoyned since by several Popes and Po-  
pish Councils, too well known to need any particular Consideration. This *Gregory*, frequently called the Great, in his Dialogues, (which are quoted by *Bellarmino*, and are reckon'd by *Du Pin* amongst his genuine Works) allow'd the People the Cup in the Lord's Supper. And Pope *Gelasius I.* says, " it could not be took from them without no- " torious Sacrilege." (f) But Anno 1416, the Council of *Constance*, (g) forbid the Wine to all but the Bishops and Priests, and the Prohibition hath been repeated with little variation by the Councils of *Basil* and *Trent*. This *Gelasius* appears quite Ignorant of the Doctrine of *Transubstantiation*. He taught Opinions absolutely inconsistent with it. Speaking of the Bread and Wine, he affirms, " that they do not " Change their Nature or Substance." (h) This, you may find in *Lib. de duabus Naturis con. Eutych.* which was

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wrote

(a) *Grat. distinc.* 99. (b) *vel vocari desiderat.*(c) *I. 6. ep. 194. vide etiam ib. ep. 30. I. 4. ep. 76, 78, 80, 82.* (d) *History of Ecclesiastical Writers* fol. V. 5. p. 78.(e) *Imagines, adorare omnibus modis devita.* *I. 9. ep. 9.*(f) *Sine grandi Sacrilegia.* (g) *Sess. 13.*(h) *Esse non definit substantia vel natura Panis et Vini.*

wrote by him, and not by *Gelasius Cyricenus*. The Proof of it against *Baronius* and *Bellarmino* may be seen in *Du Pin's Ecclesiastical Writers*. (a) But the 4th *Latran* Council under *Innocent III.* in 1215, approves both Name and Thing. And the Council of *Trent* establishes it as an Article of the very greatest Consequence. (b) *Liberius*, made Bp. of *Rome*, A. C. 352, for some Time maintained the Orthodox Faith, and defended the Innocence of *Athanasius*, but in two or three Years consented to his Condemnation. And in 357, subscribed the *Sirmich* Confession, presented by *Demophilus* the *Arian* Bp. of *Berea*, wrote to the Eastern Bishops to inform them what he had done, went to wait upon the Emperor *Constantius* at *Sirmich*, and there sign'd a Collection of Confessions approv'd by the *Semiarians*. (c) *Honorius I.* who possest the Papal Authority near the middle of the 7th Century, was condemn'd as a Heretic by three general Councils successively, i. e. the 3d and 4th of *Constantinople*, and the 2d of *Nice*. *Agatho* who was made Pope in 678, censures him, and *Leo II.* who succeeded to the Papedom in 683, anathematizes him. (d) *Vigilius* obtained the Holy See by very illegal Methods. *Silverius*, tho' acknowledg'd their Bishop, both by the Clergy and People of *Rome*, being unjustly banish'd, *Vigilius* was advanc'd to be the Tool of the Empress *Theodora*. He engag'd heartily at first in the Work she design'd for him, but before long revok'd. Nor was this a single Instance of Inconstancy, it was customary with him to change his Resolutions and Opinions. This was so flagrant in his Character, that when by his pretended Apostolical Authority, he forbad any thing to be done against his Decisions in the 2d Council of *Constantinople*, the Emperor *Justinian* opposed *Vigilius* to *Vigilius*, and having expos'd many of his Inconsistencies, prohibited his Name a Place in the *Diptycs*, and banish'd him. His Mistress also abandon'd him; and the People being enrag'd against him, put a Halter about his Neck, and led him through the City as a common Villain. (e)

## S E C T.

(a) Folio. Vol 4. p. 180. Lond. edit. 1693.

(b) Ses. 13. c. 4.

(c) Mor. Dict. du Pin's Church History 12 edit. London 1715. Cent. 5. Chap 6.

(d) Hist. Monothelit. 1678. *Du Pin's Ecclesiastical Writers* Vol. 6. p. 723.

(e) Plat. in Vit. *Du Pin's Church History*. Cent. 6.

## SECT. III.

THE frequent Deposition of one Pope by another, their Contempt of one another's Persons and Decrees, and the notorious Injustice, Folly, Madness and Fury with which they and their respective Adherents managed their Quarrels, are irrefragable Arguments against the pretended Infallibility of the Popes, and Unity of the popish Church. *Formosus*, when Archbishop of Oporto, was suspended and expell'd by Pope *John VIII.* and had an Oath imposed upon him " never to " come again to *Rome* or his *Bishopric*, nor meddle with any " ecclesiastical Function." But by future Intrigues he raised himself to be Pope. *Platina* says " he did it more by " Simony than Merit." And the Dignity he purchased he possessed between five and six Years. When he was dead *Stephen* the VIIth. (some reckon him the VIth.) not only reviled him in the most opprobrious Manner and reversed all his Decrees, but having ordered his Body to be took out of its Grave and cloth'd with the Pontifical Vestments and placed in the Pontifical Chair, called a Synod, who tried and condemned the Corpse, demanded how it durst usurp the sacred Seat, and it being convicted, was stript of its sacerdotal Robes and Ornaments, had the Thumb and two first Fingers of the Right Hand cut off, and with a Stone about its Neck, was tumbled into the *Tyber*. It was also declared, " that all Orders given by the said Pope *Formosus* were invalid," and a Council held at *Rome* An. 897 approv'd it. A little after it was *Stephen*'s Turn to be roughly treated. After some few previous Sufferings he was cast into Prison, and strang-towards the latter End of 900. *Romanus* succeeded him, and tho' it is doubted whether he was elected by a Faction of the People, or a regular Suffrage, it is certain that he repealed his Predecessor's Acts, and made void all he had done against *Formosus*. His next Successor *Theodorus II.* did the same. *John IX.* also confirmed the Acts of *Formosus*, by a Council he assembled, disanulled all that was done against him, and condemn'd to the Flames the Acts of *Stephen*'s Council. In 906, *Leo V.* got the Chair, and in forty Days was turned out and imprisoned by his Servant *Christopher*. In about seven Months *Sergius III.* dispossessed *Christopher*, confined him to a Monastery, and, by his Papal Authority, reversed every Thing that had been done by *Romanus*, *Theodorus* and *John*, in Favour of *Formosus*, re-abrogated all his Acts, endeavour'd to obliterate his Memory, and justified all that *Stephen* had done against him. The

The various Changes in this strange Scene, were transacted in less than twenty Years, and makes a Part of that Period in which Genebrard says the Popes were *apotactiti, Apostaticive potius quam Apostolici.* *Sacra Chron. Sæc. 10.* Some Popes by their Conduct in Relation to Disputes long depending, and warmly agitated, have plainly shewn their Want either of Infallibility, or Honesty. When Pope *Clement VIII.* had heard the Controversy between the Jansenists and Jesuits debated by some of the greatest Men of each Party, and had studied it himself with great Application, he was so far from determining it, that he imposed perpetual Silence on both Sides.

*Pool's Nullity. The Appendix p. 35.*

The same Author says, that *St. Amour*, a Person of eminent Learning, Prudence and Fidelity, being sent by the French Bishops to solicit a Decision of the Controversy between the Jansenists and the Molinists, presented to *Innocent X.* a Paper containing an Account of the Errand he was come upon. But his Holiness would not receive it, and gave this Reason for his Refusal, " That it would engage him further, and " put him upon taking more Pains than he could well bear. " For he knew the Discussion of the Controversy was very " laborious to those who had applied themselves to it all their " Time; but he was then very old, and had never studied " Divinity." *St. Amour's Journal, Part 3. Chap. 12.* Some Observations might be made upon this small Piece of History, for the Service both of the *Romanists* and *Reform'd*, but the most natural and useful Reflections being least difficult, it might appear a little unkind if the Satisfaction of making them for themselves was abridged.

F I N I S.



